

qui habitant in ea ⁊ ego a  
in columpnas eius. **D**ixi  
nolite nunc agere ⁊ delinquere  
nolite exaltare cornu. **N**olite e  
lere in altu cornu uestru ⁊ nolite  
aduersus dñi iniquitatem. **Q**u  
neq; ab oriente neq; ab occidente  
a desertis montib; ⁊ qm̃ deus iudex  
Et nunc humiliat et hunc exaltat

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Et nunc humiliat et hunc exaltat



26. *Two*  
A Touchestone for this  
*time present, expresly de-*  
claring such ruines, enormities, and a-  
buses as trouble the Church of  
God and our Christian com-  
mon wealth at this  
daye.

VWherevnto is annexed a perfect  
rule to be obserued of all Parents  
and Scholemasters, In the tray-  
ning vp of their Schollers  
and Children in  
learning.

*I Newly set forth by E. H.*

Imprinted at London  
*by Thomas Hacket, and*  
are to be solde at his Shop at the  
greene Dragon in the  
Royall Exchange.

1574.





4  
To his knowne friende  
mayster Edward Godfrey  
Merchaunt.



**I**T WERE TO BE  
wished (my deere friend)  
that euen the vhole  
course of this our frayle  
and mortall life, were  
bestowed vpon the seruice  
and continuall vvorship of  
God: and that we coulde commit our vhole  
vwill and dealings vnto the vwill and pleasure  
of God, both for that our ovne thoughtes doe  
little preuayle about them, & also for that the  
general felicity of man doth depend only vpon  
the obedience vnto Gods vwill and providence.

It were also to be wished that we were  
not carefull for the chaunces to come, but that  
we could submitte our selues without staye  
to Gods deuine vwill and ordinaunce.

But (alas) suche and so greenous was the  
fall of our first father in Paradise, that be-  
sides the fragilitie of our state, and the vncer-  
taine of our life, which of all thinges is most  
uncertaine, (Nam homo quasi bulla) there  
is also by the same his fall infused into oure  
fleshy hearts, a frivolous care, and as it were

### The Epistle Dedicatory,

acurious meditation of temporal and corruptible things : Which care as it is vnto the godly a very decrease of Zeale, and hinderance to perfection, I meane to perfection wrought by Gods spirite: so vndoubtedly the same vnto the reprobate, is an utter extinguishment of pietie and vertue: For no man of what estate soeuer he be, of himselfe hath anye habilitie at all, eyther to contemplate the goodnesse of God or to stande in awe of the terrour of iustice. No vve are not able I say to tast the benefyts of christ his death & passion, except vve haue by the (instinct of grace) mortified vvitin vs the corrupt motions and naturall cares of the flesh: vvhich altogether vvithholde vs from the true contemplation of diuine and spirituall things, according as it is vvritten: Animalis homo non percipit ea quæ sunt Dei: The fleshlye manne hath no feeling of those things vvhich belong vnto God.

And although there be a certaine care commended vnto vs in the holye Scripturs, as the care vvhich Izaacke had for the barrennesse of his vvife: the care vvhich Iacob had for the losse of Ioseph his sonne: the care vvhich the poore vviddowve of Sarepta hadde, fyrst for hir ovvne ponertie, and then for the death of hir onlye sonne: the care also  
vvhich



### The Epistle dedicatorie.

*which the Gospell declareth to be in Martha: vnto vvhome our sauour Christ sayde, Martha, Martha, thou carest and art troubled about many things: Although (I say) suche kinde of care is set foorth vnto vs in the booke of our saluation: Yet deere friende vvee must not thinke but that there is another, and that a principall kinde of care, vvhich only and alone by the vvorde of God, to all suche as are regenerate, is commaunded and commended: euen a Zealous and a feruent care to the building of Gods house: besides the vvhich care, al other cares (in vvhhat respect so euer they be) are but corrupt and vaine: Tea, they are nothing else but dregges of the fyrst fylth and corruption that fell vnto man by the sinne of Adam, and of vvhich our sauour Christ in the Gospell forbiddeth vs, euen so many of vs as by him desire to be righteous, saying: Take no thought for your lyfe, vvhat you shall eat, neyther for your bodye vvhat you shall put on: The lyfe is more than meate, and the bodye is more than the' rayment. Consider that the Rauens neyther sowe nor reape. And againe: vvvhich of you by taking thought, can adde one cubit to his stature? And againe in the same Chapter Therefore, aske not what you shall eat, nor*

The epistle dedicatorie.

nor vvhat you shall drinke, neyther lette your mindes vvander about these speculations: For after all such things, the heathen people of the world seeke: and your father knowveth that you haue neede of these thinges. *The Apostle also willeth vs to be carefull for nothing but in all prayer and supplication to make our petitions manifest vnto God with giuing of thanks: To conclude, euen of this care our sauour Christ in saint Iohns Gospel saith: Are there not twelue houres in the day? If a man walcke in the daye, he stumbleth not, but if hee vualke in the night, he stumbleth bicause there is no light in him. Truelye, this care I saye is nothing else but dregges of infydelitie, and the verye frailtye of olde rebellious Adam, vvhich except it be mortified vvithin vs, vvill vndoubtedlye dryue vs from the true feele of saluation.*

*Contrariwise of the true christian care, which as it is sayd is the perfytte badge of regeneration: the kinglye Prophet David speaketh in the Psame vvhen he sayth: The zeale of Gods house hath deuoured me: and againe: I had rather be a doore keper in the house of God This care vvvas vvonderfully to be seene in Moyses the princelike Propht of Gods peopls, vvhen he desired rather to be ra-*

*Zed*



6  
The Epistle dedicatorie.

*Red out of the booke of lyfe., than that God should forsake his people the Israelites: Yea, this care doth Christ himselfe commende vnto his seruants in this maner: Sell that you haue, and giue almes, and make you bags that vvxenot olde, and treasure that can neuer fayle: and againe in the same chapter, Let your loynes be gyrt about you, and your lightes burning: and againe: Blessed are they that hunger and thirst after righteousness, for they shall be fylled. To bee shorteuen this and none other is that same care of the which the Lord sayde to Martha: Thou carest for manye thinges: but one thing is needefull.*

*VV herefore (beloued in the Lorde) seeing that this is the verye true care that vve ought to haue: and contrariwise, the other care but a fleshly care, a vaine care, yea a care proceeding of infydelitie, and altogether a lette and stop vnto such as desire truly to be illumined: Alas vvhats and howe muche haue vve to lament, that in this our vveretched time, so small remaine of that same christiã care, so streightlye prescribed and left vnto vs in the sacred Scriptures appeareth amongst vs: euen amongst vs that usurpinglye take vpon vs the name of true christians? that neyther care of*  
*Pastors*

## The Epistle dedicatory.

*Pastors towards their flocke: of maiestrates towards the people, nor of parents towards their childrē is almost any vvhether to be found? And that (contrariwise) all men are careful for themselves, all thirsting after their owne priuate commodities, and no man almost caring for gods glorie, no man seeking after the righteousness thereof.*

*To conclude, how much and how greatlie this christian care is at this day in all men generallie, and in these three estates especially contemned, how much it is set at naught and neglected, vvhether notwithstanding, it is the very erecting and repaying of Gods house and the propagation of his glorie: I haue in this little booke briefly declared: being desirous in the onely respect of loue and good will to confer the dedication thereof vnto you: in vvhome I doe knowe (as by perfyt experience) to be dwelling a most godlie care vnto pietie and truth: and contrariwise an vtter hatred to falsehood, and else whatsoener is shadowing of truth. Accept it & praye you, and be no lesse pleased with my hartie affection, than I my selfe am displeased with the basenesse of the gift, which notwithstanding, may suffice to expresse the aboundaunce of my loue.*

Your friend most trustily  
assured Edward Hake.



7  
A Touchestone, for this  
time present.



HO so vvil bende him selfe  
but slightlve to beholde the  
dealinges of the woꝛlde at  
this daye, hee shal perceiue  
(even to the great hozroure  
of his minde) the small habilitie of well  
dowing that remaineth scant superficiallye  
rooted in the consciences of men: hee shall  
see our willes altogeather bent to wicked  
actions, and our wittes to vngodly inuen-  
tions: our consciences loose, wide, and hi-  
pocritical, and our heartes full of dissimu-  
lation and fraude: that alas, even the very  
pꝛinciples, as wel pꝛactique, as speculative,  
are quite and cleane forgotten, and gone,  
and the infallible doome of our conscience  
(which of the learned is called Synteresis)  
holdeth no place of terrour amongst vs:  
reasons aswel superiour as inferiour, as-  
well Divine as Civile, haue no power to  
reclaime vs: Signes of Gods wꝛath and  
examples of vengeance maye nothing  
appalle vs: and (to conclude) euē humane  
mortalitie wil not, can not, noꝛ (I feare)  
shall not withstaue vs: so great is our  
libertie, so secure our liues, and so pre-

## A Touchestone

sumptuous our hearts thoughtes and attempts. Looke what is good, the same wee deride, contempne & refuse, and contrariwise, whatsoeuer is euil, if it bring eyther pleasure or profite, the same doe we wishe for, pursue and embrace: Auarice, wee account good & honest desire: Usury (the sone of Auarice) we account lawfull trade: Excesse we call bountie: whozedom, pleasure: swearing, Jolity: pride, Bzauery: deceipt, policy: robbing, Chifting: and (what should I more say) vice we account vertue, & vertue precise foolishnesse. We seeke for new fashions, we desire new lawes, new rules and newe orders, and yet no man (al this while) hath minde of a newe life: no man seeketh to renewe the same, nor yet to amend the olde. Surely, surely, the consumption of the world, the dissolution of the heauens, & the dreadful down of our soules & bodies approacheth & is hard at the doore: I lament therefore the state of the world at this day. But sith wee are by the vnfallible worde certified, that the nigher the world doeth draw vnto his end, the more raging shalbe the Serpent, the more faithlesse and stonyhearted the people: Let vs  
lift



for this time present.

lift vp our heartes vnto the mercye seate,  
 and crye vnto the Lord for his elect sake,  
 to shorten the daye. I feare, I feare mee  
 that when the Lord of the vineyarde shall  
 come (as vndoubtedly hee wil come, and  
 that very shortlye) that hee shal finde both  
 Spiritual murderers and Traitors a-  
 mongst vs: yea, euen amongst those that  
 cal vpon the name of Iehoue. His mini-  
 sters & our felowe seruantes, we haue re-  
 iected, wee haue buffeted them, yea, wee do  
 daily cōtempne & scozne them, & there litle  
 wanteth that his dære sōne Iesuschrist is  
 not tozne in pæces, blasphemed and moc-  
 ked in his most holy word. O Lord, what  
 shall become of vs: what account shal we  
 make befoze the terrible seate of venge-  
 ance, that thus do neglect the gouernment  
 of Gods house, the wel bestowing of his  
 goodes, & the vnity of his seruauntes: For  
 being by the death of his Christ, redeemed  
 & made free from the perpetual bondage &  
 flauery of the deuil, death & hel, we haue des-  
 pised his Passion, we haue frustrated his  
 cōming, & contemned his lawe. The high  
 p̄iests are elated, & we are al fallen, euen  
 from the highest vnto the lowest, a small

## A Touchestone

number onely exempt, which at home are contempned and derided:abzoade,are daylye murthered, tozmented and tozne in peeces, consumed thzough fire, famine and swozde, for the pzofession of his holye name, and true wo2shippe of his eternall Godhead. The wicked deuoure them like Lambes, and consume them like stubble, them selues flozishing as the Cedars of Libanon, and increasing in wealth as Lordes of the people.

But woe, woe be to them, by whom offences doe come. *Bee thou fauourable (O Lorde) vnto Sion, build vp the broken vualles of Ierusalem, forsake not thy Sanctuary, but saue thine elect from the pernicious customes of the vicked vvorld: the vvorld so full of poyson, so full of murther, so full of vvhordome, so full of auarice, so full of contempt, and so full of securitye, that (alas) euen vvith horroure, it svvelleth to the toppe of the vppermost heauens, and it annoyeth the seate of the moste highest.*

Alas, what maye wee thinke, or what else maye wee looke for, but euen the very heauens too dissolue, and the extreame flames reserued for our sinnes, to make  
an



for this time present.

5

an ende of our liues? Sinne is ripe, faith is dead: and saue deuilishnes and deceit, there is nothing within our heartes remaining. The wicked are strong, the Godly are weake, that what thzough securitye of the wicked, and the tormentes executed on the godly, almost no faith can bee founde. The wicked as liuing in delicacie, neglect the Lordes worke: and the Godly (as afflicted continuallie) are a frayde to doe wel: that except it bee to talke and to bee mindeful of God and his word, there is nothing thought vaine, nothing thought sinne, nothing detested.

And so the Temple of God, the Lordes house, Christ his Congregation, the very true spouse of our sauour, lyeth ruinous, al to rent & deformed. Alas, no faith, is left to fasten the worke to the corner stone, no moisture remaineth to knit by the frame with the foundation, Christ Jesus, our only rocke, our only foundatiō, our only head and chiefe corner stone. Loue is cold, faith is dead: trueth is naught set by. And that same smal number which would faine bee doing in the dangerous worcke, are eether daunted by their enemies, or discoura-

6  
A Touchestone

cozaged by their felowes: The scale of Iosiah is gon, & Demas triumpheth: Amasiah & Diotrophes doe beare vp their villanous breasts against the Lord & his people: Demetrius is busy, & Simon Magus doeth flourish: that hard it is to thinke whether the number is greater of feareful souldiers, faint workmen, & feeble Christians, or the boldnes of the aduersary more vniuersal, or in tirany more abounding. How rageth, how roareth, how thundreth, howe threateth, how whispereth, how braggeth y<sup>e</sup> Babilonical strumpet, y<sup>e</sup> Romish Dragō, that bloodthirsty Ciclops, Minotaure, & horrible monster: how bustle her couetus champions: howe swel her vilanous rable of rakehell Termagants: how rage beyond y<sup>e</sup> seas her bloody Bishops: how crake the crew of her coalequēchē Cardinals: whose destruction & horrible fall, although I know to apzoche, & to be as it were begun: Yet I do lament (& so may al true English hearts) that our sinnes are so greuous, as by the occasion therof, the lord doth deny in the time of so chaste, so wise, so godly, zelous, & so learned a Prince (as is our most dread soueraigne Ladye *Queene Elizabeth*, whose life with ioyned harts & hands let vs cry, cry vnto y<sup>e</sup> Lord to lengthen) within this Realme of Eng.



for this time present.

7

Englād to bring to perfectiō that which be  
hath begon: to abolish from her people al  
remnants of popery, & to supplant the hi-  
pocritical & vnlearned ministerye. But it  
is to be thought & assuredly to be beleued,  
that our sinnes, euen our sinnes so great,  
so greuous & so manifold, (as that y<sup>e</sup> mea-  
sure of them is immesurable, & the burthē  
of them is intollerable) are the only cause  
that our aduersaries do flourish & beare the  
selues so bold against y<sup>e</sup> furtherers of this  
work as they do, & that our iniquity is the  
very cause y<sup>e</sup> so many cold brethzen do en-  
crease & remaine at this day. Where is  
Besaleel? wher is Aholiah? where is Hirā?  
where are al those true workmē become,  
y<sup>e</sup> in the worke of y<sup>e</sup> material tēple, were so  
stout, so zealous, so artificial, & so wise? Is  
there nothing of they<sup>r</sup> zeale remayning?  
nothing of their valeance abiding? nothing  
left of their skill? no alas nothing: almost  
nothing at al. And (o greuous case) as this  
worke is most diuine, most true, yea, & as  
it is the selso same Temple that was then  
prefigured: so is it in labour, in building, &  
in erecting, most of al neglected and despi-  
sed: nay, it is almost altogeather set aside.

But if I shoulde saye that all men do

B 4

neglect

## A Touchestone

neglect the building of this holy house (as the moze is the case to bee lamented, very fewe as they ought, doe further the same:) then should it not appeare that the greatest workmen do moze plucke downe by theyr ill example in life, than erect by their labour in building.

Nevertheless, whether they worke for loue, for gaine, or for feare, so they doe the workes of hired workmen, it is not much to bee waied (I meane for so much as they doe:) For (as the Apostle sayeth:) *Whether they preache Christ for loue, or for spite, so they preache, it is to bee ioyed: although theyr true labours, aswell in life, as in doctrine, would bee moze to the aduancement of the worke, and to the winning of a great many others.*

But I would to God that the greatest parte of them were not (as they are) moze careful in building of Pluralities, Trialities, Totquots, and Non residens, than in furthering of this sacred, spiritual and diuine Temple of the Lorde: I would to God they were not moze geuen to greedy gaping after promotions, than to the gathering together of the infected, weake, wounded



for this time present.

9

(as be the the one t by wounded, and feeble sheepe: Yea, I woulde to God I saye, they did not moze watche, and praye for woꝛldlye preferment, than watche and praye for the Lordes people, the verye true house, churche, and Spouse of Christ.

Assuredlye, euen now we hath the Figge tree cast his Leaves, now we is the Sunne darkened, now we hath the Moone lost her Light, and now we are the Starres fallen from Heauen. *Hee that hath eares to heare, let him heare.* But tel me (I praye you) yee ministers of this holye worke, yee Stewardes of this housholde, yee guides of the people: Is the kingdome of heauen a woꝛldlye kingdome? Is the crowne of gloꝛye a heape of Ritches? Is Christ his church a materiall Temple, or is the same sustayned eyther with Siluer or Gold? Is it not sayde: *My Kingdome is not of this* Luke.13. *world, If my Kingdome were of this world, then would my seruantes surely fyght for mee that I shoulde not bee deliuered to the* Luke.13. *ferues: but now we is my Kingdome not from hence? Is it not also vwritten: The Kingdome of heauen is like to a Leauen which a wo-*  
*man tooke and hid in three bushelles of flour*  
*till*

## A Touchestone

ryl al was leuened: Do not al the pzophets;  
 al the Apostles, & al the faithful that euer  
 were, doth not the whole volume of sacred  
 scriptures, doth not chzist him selfe, the ve-  
 ry true sone of the father God almighty,  
 affirme the kingdom of heauen to be a spi-  
 ritual kingdom: not visible, but inuisible,  
 not transitoꝝ, but eueralasting: yea, do not  
 wee our selues at this daye: euen wee (in  
 whom so smal fruid of godlines apeareth)  
 affirme, hold, & maintaine the same king-  
 dom to be a kingdom intransitoꝝ, diuine,  
 & incomprehensible, & the gloꝝy thereof to  
 be immortal & neuer bading: Do not wee  
 (further) hold that the Church of God is y  
 congregatiō of y faithful, & the very frame  
 building, & foundation therof to bee the A-  
 postles & Pzophetes: one body, & the body  
 of Chzist: the same Chzist being the head  
 corner stone: accoꝝding as it is wzittē: You  
 are no more strangers and foriners, but Citi-  
 zens and Saints, and of the houshold of God,  
 and builded vpon the foundation of the Apo-  
 stles & Prophetes, Christ Iesus him selfe being  
 the head corner stone: In wvhome all the buil-  
 ding coupled together, growveth so be an holy  
 Temple in the Lord: In wvhome you are buil-  
 ded together to bee the habitacion of God by  
 the

Ephē. 2.



for this time present.

11

the spirit? Is it not thus said: is it not thus  
writtē: is it not so beléued: what should I  
say: if it be so writtē, if chzist him self hath  
so taught you, & you your selues cā not de-  
ny it: if you be assured I say, y<sup>e</sup> the kingdom  
of God is immortall, immutable and holy:  
why, why then (alas) doe you so greedily  
seek after worldly p<sup>r</sup>imacies, transitory  
p<sup>r</sup>omotions, & corruptible substance: If y<sup>e</sup>  
crowne of glory bee likewise immortal, &  
permanible: why desire you earthly crow-  
nes: why hunt you after vaine titles, & de-  
ceaneable honours: Hath God any felow-  
ship with Belial: Or may the world & the  
spirite make friendly attonement togea-  
thers: what agræmēt is there (I pray you)  
betwixt God & Dāmon: or how acco<sup>r</sup>deth  
light & darknes: It may not be, it may not  
bee I saye that the Minister of gods word  
should any other way of him selfe seek to  
further the gospel of Chzist, then by since-  
rity of life & godly conuersation: from the  
which meane, whosoever he be that swar-  
ueth, the same vndoubtedly is no builder  
but a destroyer: no shepheard, but a wolfe:  
no Minister of trueth, but a sclanderer of  
the same: I beseech the Elders that are among  
you. (saith Peter) vvhiche am also an elder,  
and a vvitnesse of the suffering of Christ,  
and

Peter. 5.

## A Touchestone

and also a partaker of the glorye that shalbe reuealed: that ye feede the flock of God vvhich dependeth vpon you: caring for the same, not by constraint, but vwillingly: not for fylthy lucre, but of a ready minde: not as though you vvere Lordes ouer Gods heritage, but that ye maye bee ensamples to the flocke.

O you Pastours, you Preachers, you Guides of the people, & you pillars of the church, O you maisters of this worke, & Surueyours as it were, of this building, doeth then the kingdome of heauen stande in eating and drinkeing? Can the Temple of God bee sustained with Pluralities, & Totquots, with Deanries and Prebendes, with office and honour? hath not Christ ordained you as Lanterns of light, as salt of the earth, and ministers of saluation? Is it not sayde, you are Gods labourers, Gods workemen, and the builders of Gods Temple? Howe happes it (then) that you bee builders of your owne stoare, and not builders of Gods church: maintayners of your owne wealth, & not susteiners of gods temple: feeders of your selues, & not of your flocke? Howe haps it (I say) that a great number of you (for to suche



for this time present.

such extremitie is it come ) wyl counter-  
 faitelye seeme to bee carefull in feeding of  
 soules, (which notwithstanding you do not  
 as you ought to doe) and forget altogether  
 the relieuing of bodyes, to the discredite of  
 your selues, & to the detriment aswell of  
 your owne soules, as of the soules of your  
 flocke: and againe other some to bee so  
 epicurys in the pamperys of theyr  
 owne bodyes, And so baignegloious in a  
 litle relieuing of the bodyes of the needy,  
 that they thinke the same theyr counter-  
 feit hospitality to be a sufficient discharge  
 of them selues, and defence of their flocke:  
 Pea, I woulde to God, that the number  
 were not great of suche Godlesse Hypo-  
 crites, suche vnlearned loyterers, and be-  
 rye pieuishe pelting Parasites, which for  
 lining sake haue intruded and thrust them  
 selues into the Church: who, if they were  
 not cloathed with the counterfaite title of  
 bountifull housekeepers, shoulde haue no-  
 thing at al wherewith to couer their bloc-  
 kishnesse, no, to hide their blindnesse, no,  
 to cloake theyr lewdenesse and trecherie:  
 whereby they shoulde incurre the iust re-  
 ward of their naughtines, even ignominy  
 and

## A Touchestone

Timo.3.

and reprocche: of whom the Apostle giveth  
 vs warning in these woꝝdes: This knowe ye  
 that in the latter dayes shall come perillous times:  
 For men shalbe louers of them selues, couetous, bo-  
 sters, proud speakers, disobedient to father and mo-  
 ther, vnthankfull, vngodly, vnkinde, trucebreakers,  
 false accusers, riotous, scarce, despisers of them vvhich  
 are good, traiterous, beady, high minded, greedy  
 vpon voluptuousnesse, more then louers of God:  
 hauing a similitude of godlinesse, but hauing denied  
 the powver thereof. Would God (I saye) that  
 the holye house were not pestered at this  
 daye with such hipocrites and damnable  
 sort of luskish loytering Lubbers, who  
 (notwithstanding their great blockishnes  
 their palpable ignozance & extreme want  
 of learning) doe keepe within their clāmes  
 the luelyhood of true pastozs, and painful  
 labozers: which sustaine Ruffiās, to beg-  
 ger ministers: which maintaine routes of  
 rakehell Roisters, to decrease the nūber of  
 honest poore christians: which not only the  
 selues are contented to stop the roemes of  
 learned preachers, but also deuilishly doe  
 bring in most horrible crewes of cursed  
 Chaplins, & notozious numbers of mon-  
 strous vnlearned Sicophants, which take  
 the fleece, & starue the flocke: and which doe  
 impaire the Church moze in one day, then  
 the



for this time present.

the greatest workmen are able to repaire  
in. xx. yeeres, to the great ruine of the build-  
ing, & directly against the word of the A-  
postle, which willett that none should bee  
admitted into y<sup>e</sup> ministry, but such as are  
honest: not double tongued, not geuen to  
much wine, neither greedy of filthy lucre.  
Furthermoze, I would to god, that besides  
y<sup>e</sup> number of such disguised monsters, this  
holye worcke were not likewise hindered  
with faint & faithlesse brethren, which are  
fallen from the spirite to the flesh: fro<sup>m</sup> God  
to the world: But I feare, I feare me that  
euē of the chiefe workmen, of the head la-  
bozers, & Depositors as it were of this  
building, not a few at this day are cooled in  
zeale, are fallen from sincerity, & ouercom  
with y<sup>e</sup> world: so y<sup>e</sup> of som of the, a mā may  
say: Albi an atri sint, nescio. But such alas  
is our state, such is our time. Fro<sup>m</sup> the pro-  
phet to y<sup>e</sup> priest fro<sup>m</sup> the best to y<sup>e</sup> lowest, fro<sup>m</sup>  
the head to y<sup>e</sup> foot, we are al gone fro<sup>m</sup> truth.  
we are fallē to vnrightheousnes. Howbeit  
blessed be y<sup>e</sup> lords name for ever, notwithstanding  
these abuses in y<sup>e</sup> Ministry, there  
is none can say that (euē maugre the head  
of y<sup>e</sup> enemy) the sound of the gospel hath not  
passed throughout euerye coast, hath not  
ban

1 Tim. 3.

## A Touchestone

been preached and taught in euery place  
 & bene rung into the eares of euery man,  
 woman and childe. Al haue heard, al haue  
 scene, yea, and al haue felt aswel saluation  
 profered, as plague for sinne threathed:  
 Ignorance may not bee pleaded, neither  
 is there at al any excuse to bee receined.  
 But alas, of so muche seede, what is the  
 fruite? of so muche trauaile, what is the  
 gaine? Euen this forthwith to bee reaped:  
 Stubble for the fire, and horrible sinnes  
 for the scorching flames of hell. And for  
 this cause, came light into the world, that  
 men seeing, should not beleue: and not be-  
 leeuving, should bee damned. From our be-  
 rye Cradels are wee nourished in sinne,  
 wee are practised in our infancy, & made  
 perfect in our Childhood. In mans age, are  
 wee very sinne it selfe, in middle age mon-  
 sters, and in olde age Devils. O terro-  
 r! O hor-  
 rour, O rustye beaten age! O age  
 wherin iniquitye so much and so mightely  
 preuaileth, & wherin Belzebub so greatlie  
 beareth rule: what should I say of vs, but  
 euen this: sinne, receiue thy guerdon: man  
 receyue thy doome: thy doome (I say) to bee  
 burned in the glowing gulphe of perpe-  
 tual

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for this time present.

tuall damnation. Non vult Panthera domari, neq; Phrix nisi plagis, emendabit.

As for the græuous desertes in tempoꝛal gouernment, and the great abusions in ciuill Magistrates, theyꝛ cold erecting of the Loꝛdes house, theyꝛ violent depꝛession of the great and holy woꝛke, theyꝛ snial zeale to the Loꝛdes people, and theyꝛ Godlesse suppoꝛtacion of false woꝛckemen, cursed hyꝛelinges, and pꝛofessed enemyes to the trueth: Assuredly I can not without great shame and soꝛowe declare in woꝛdes the very least part of that, that by some of them is committed in dædes: to the miserable decaye of the building, to the græuous ruine of the Loꝛdes house, and to the manifest offence of Gods people.

With silence therefore will I leaue them in theyꝛ sinne, and with hartꝫ pꝛayer commit theyꝛ amendment to the wyll of our God: who, for Chꝛist his sake, & for his holy names sake, frame theyꝛ heartes to moꝛe loue of his truth, that his gospel be by them no moꝛe hindꝛed, noꝛ the pꝛofessoꝛs thereof hated, noꝛ the sounde of his woꝛd stopped.

And as for the state of Ecclesiasticall gouernment, who seeth it and soꝛoweth

¶

not?

## A Touchestone

not? who beholdeth it, and lamenteth not? But what should I saye? I would to God that sinne were not moze abetted through the feeblenes of discipline, than zelously re-  
 pꝛoued by the voyce of Good Preachers. Naye, rather I would to God that feeble-  
 nes of Discipline were not a vizare vnto feareful Magistrates, and a pꝛeposterous shift vnto partial Iudges. But of this mat-  
 ter sufficientlꝛe, though not to my selfe, yet to others of impatient hearing. Onely, I wishe that silence were the vertue to bring vice into subiection, that lenitye and mildnesse were the cozazius of sinne: that pitye had the power to put wickednesse to flight, and pusillanimitye and tymor-  
 rousnesse were the pꝛeseruers of pietye. Then should sinne bee subdued, then should vice bee extirped: then rotten soares should bee searched: and then the militant Church of Christ should abound in all kind of ho-  
 nour and quietnesse. For, silence, O who imbraceth it not? who will not bee milde? where is hee that will punish? In whome doeth not partiall pitye abound? O at the least wise, who is not afraid and loath to displease? yea, and (that woꝛse is) who dareth



for this time present.

dareth to speake and is not punished: who  
 sinneth and is not pardoned: Alas, so might-  
 tely preuaileth sinne at this daye, that as  
 wee wil not say, that to sinne, it is not dan-  
 gerous: so, must wee needes saye and af-  
 fyyme, that to bee an accusar of sinne and  
 wickednesse, is the most daungerous thing  
 in the world. To beare with sinne, it accu-  
 seth vs: To speake against sinne, it trou-  
 bleth vs: To complaine of sinne, it vndoeth  
 vs. To keepe sinne secrete, is oftentimes  
 periurpe: to laye sinne open, is imminent  
 daunger: to sue against sinne, is present  
 destructiō. And what should wee moze saye?  
 so large a scope hath sinne at this daye, & so  
 smal a succoz hath vertue eache where, that  
 sinne eache where is pampered, and vertue  
 eache where subdued to importable bon-  
 dage. And now, if al these thinges be true;  
 and vppon experience founde to bee true:  
 alas, where shall vertue bee shrouded?  
 where, oh where alas that sinne be restrai-  
 ned: What she fleye vnto zeale? Oh, zeale can  
 not helpe her: for why, so cold is zeale now  
 euery where become, that none other wise  
 than as a dead corse is hae caried about vs.  
 Zeale I saye is dead: vertue is become a  
 widdowe: And as for sinne, so puissaunte

## A Touchstone

is hee warden, that power can not banquish him, whole Parishes can not put him to flight: & where men thinke to haue most advantage against him, there is he most mightily supported. If they bring him befoze the Commisary, the Comissary cannot, or wil not hurt him. If they follow him according to the order of the lawe: alas, the Law doth enfranchise him: and what there wanteth in the lawe, that, authority supplyeth.

The pzoofe of which mater, as it is so fresh amongst some, that it cannot be forgotten: So, is it so græuous, as that silence can not shrowde it. I haue heard of sundrye godly Parishioners that haue found al this to be true: Who, by keeping sinne secret, haue felt the woyme of theyr Conscience, besides the daunger of the lawe stil threated vnto them: and by laying sinne open (namely, so farreforth as manifest suspitions were able to leade them) haue thereby (as it were by a direct meane) brought sin to full scope, & them selues to great daunger and continuall verations: some of them, followed with threates: some, endaugered thzough sodaine stripes that haue bene geuen them: & other some, molested with  
sutes



for this time present.

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sutes brought vpon them, wanting all colour of equitie. But, as vncertaine where to inferre this fault, whether, in the weaknesse of the Law, or in þ partialitie of the Judge for ouermuch mitigating the severity of so sclēder a law, in admitting (peraduenture) some feeble purgatiō by vnseemly compurgatoꝝ, I will cease for this time: wishing neuerthelesse, that whēsoeuer any party accused, shall happen by such slender purgation, to be acquitted of suche crime, as in the eyes and by the oathe of godly men shal seeme not onely detestable, but also apparant: Some meanes may also be found by the Godly and careful prouision of the Magistrate, that the accusars may be shielded from the mischeuous attempts of their aduersaries, that they may be quit from theyꝝ continuall quarells, that they maye walke in safetie from theyꝝ malyce, and maye trauaile in theyꝝ callinges without dread or hazarde of displeasure.

But to returne: Loe, heare the negligent building of the ministry, and the cold erecting of the Magistrate: Now behold wē in the middest of this Chaos, what helpe there is in Parents, or what hope in succession.

C 3

Parents

## A Touchestone

Parentes do erre, and they do not onely continue their errours, but therin also do they nourish their childezen.

Childezen by nature are euill, and being euill, they are by example of Parentes made worse. No loue towardes God, no honour of childezen to their Parentes, no feare of Parentes in their Childezen is sought for, had, or regarded at all. If I should speak of the education of daughters, (whereof in this third place I should write) the verie Pagans, Infidels, and Turckes, woulde stand by against vs. I can not tell whether through sorrowe, I shoulde crye out and bewaile them, or for shame commit them to silence: so immoderate in apparell, so lasciuious in talke, so bolde in behauiour, and so vnseemely in lecture is the vniuersall state, almost as well of wiues as of damosels. And that which most of all should be regarded: I meane the prouident care of parents ouer their daughters in their young & tender years: that is altogether neglected and set a syde. No sooner is the daughter of age of vnderstanding, but she straightwaye and therewithall learneth the highe paye to whoze.



for this time present.

Whoredome, and the principles of vanity  
and lewdenesse. Either shee is altogether  
kept from exercises of good learning, and  
knowledge of good letters, or else she is so  
nonsied in amorous bookes, vaine stories  
and sonde trifeling fancies, that shee smel-  
leth of naughtinesse euen all hir lyfe after,  
as a vessel which being once seasoned, doth  
neuer forgo the sent of the first licour.

In the time of infidelity, women by lear-  
ning did attaine the very toppe and pꝛicke  
of vertue and honestie, of which number I  
will recite a fewe according as they haue  
bene gathered, not by my selfe, but by  
learned wꝛyters, which for their direct  
handeling of this matter I am perswaded  
sometimes to vse, and oftentimes to  
ymitate. Hortensia a Romain maide,  
was so profoundlye learned amongst the  
Romaines, that hir worthynesse was  
spꝛeade thꝛoughout the whole Monarch,  
and she was not moze famous for hir lear-  
ning then loued for hir vertue, and honou-  
red for hir chastity. Of such wonderfull  
learning, was the wife of the Poet Lucane  
whose name as I remember, was Ar-  
gentaria, that after the death of hir husband,

## A Touchestone

Shee corrected his booke, and made perfitte  
 all his woꝝkes. Diodorus the Historiographer  
 had five daughters, excellent in learning  
 and renoumed in chastity. Corynna Thera  
 a vertuous womā ouercame y<sup>e</sup> Poet Pin-  
 dar five times in verses. What shoulde I  
 speake of Calsādra & Sulpitia? what shoulde  
 I speake of Paula the wife of Senec, which  
 being once infoꝝmed with the doctrine of  
 hir husband, followed the same also in ver-  
 tuous lyfe and conditions? All these were  
 Paganish, Heathenish and misbelœuing  
 people: And yet foꝝ all that, such was their  
 excellency in learning, and their woꝝthy-  
 nesse in vertue, that the woꝝst of them all  
 (foꝝ pꝛudēcy) was able to gouerne a whole  
 country, & to keepe in oꝝder a whole king-  
 dome. If we looke backe to the first time  
 of Christianity, there also we shall finde  
 many godly zealous, and learned women  
 and virgins. Tecla was the disciple of  
 Paule the Apostle, and very perfit in the sa-  
 cred scriptures. In the time of saint Hier-  
 rome, Paula, Marcella, Eustachium, and  
 others were greatly studied in the woꝝde  
 of God. And in the time of Saint Augus-  
 tine, were Valeria, and Proba, besides an  
 infi-



for this time present.

infinite number in all ages, which excelled  
as well in learning, as in good life & living.

But even as I doe see verie fewe, and  
almost none at all in this our extreme, and  
to too impious time, anye thing desirous  
to attaine eyther vnto vertue or learning:  
so, that same small number which haue  
anye knowledge at all, doe so greatlye  
abuse it, that much better were it they  
shoulde vnlearn that againe which they  
haue alreadye learned, then miserably  
to abuse it as they doe, or at the leaste  
wise (as we see them) to make equalle  
Pampheticall trifles with wholesome  
Doctrine and tryall of lyfe. That breade  
can neuer be wholesome and good breade  
which hath once bene sprede ouer with  
ratten bane or other poyson, be the venim  
neuer so muche scraped or pared awaye.  
That cloath can neuer attaine the olde  
beute & whitenesse, which hath once bene  
touched with tarre: and (no moze) may  
those writings be good which are enterla-  
ced with toyes and villanous fancies. I  
woulde to God that maydes at the least  
wise might be brought vp, if not in lear-  
ning, yet in honest trades and occupations  
as

## A Touchestone

as amongst the very infidels hath bene used, accustomed, and most carefully observed.

May, I would to God they did not spend their times like the women of Perse land: who after some slight and frivolous exercises, doe fall into more vaine and impious pleasures, as it were *a malo, ad peius*: after reading of pernicious, vnchaste and godlesse books, or after labours of lyke importunance (for auoyding of tediousnesse) to accompany in pleasures and banquets, young amorous Roisters, & mischieuous barletttes, making the ende of one pleasure to be the beginning of an other. Of a truth, I may saye of them now, as a learned and zealous Preacher sayd of the people in his time: it shameth me to thinke that they are not ashamed to speake: it shameth me to speake that they are not ashamed to doe: it shameth me to doe that they are not ashamed to reioyce at.

On the other syde, it is to be lamented (as a case too too grieuous) such parents as doe bring vp their daughters in learning, do it to none other ende, but to make them companions of carpet knights, & giglots,  
for



for this time present.

for amorous louers. If their intent were otherwise, how would they dare so ouer curiously, and carefully to maintaine and keepe them, at the least wise to wincke at them (as they almost euery where doe) in that baine & vngodly practise of daunsing? baine and vngodly I say, only in respect of the present abuse of the same, which the very Pagans at all times and in all ages abhorred, especiallye being once growne into an occupation and trade as a practise most pernicious, whercin the senses are altogether captiuated and made subiect to vnlawfull fantasies, to vnrasonable thoughtes, and wicked deuises. A good C D D. sayth a certaine wyter, what shaking, what bragging, what wynging of bandes, what whisperings, what treading vpon the toes, what vncleanly handlings, gropings, kissings, and a very kindling of lecherie, doth their assotiate that trade and occupation of daunsing? And surely, as the same in the abuses therof at this daye, is cause of much and exceeding greate impiety: so is it not (almost) possible for any one to attempt it, after the excessse of our common banquets, being sober,

## A Touchestone

ber o2 in right minde , and perfitte memo-  
rye : ffo2 it cannot be but that to daunce  
in fuch o2der , o2 rather in fuche difo2der  
as is now vfed, p2océdeth eyther from ex-  
ceffe of d2inke, o2 elfe of m2ere madneffe.

But what maruell is it, if there be fo  
many difo2dered places of daunfings and  
miniftrelfey, fith that there are alfo hou-  
fes of bawd2y? And y this our intemperat  
kinde of daunfing is a meane vnto muche  
lewdneffe and contempt of godly life, it is  
plaincly to be vnderftode: there was ne-  
uer f2ene any one of our notable daufers  
zealous in good life: there was neuer heard  
of any that could hop, fkip, & tourne on the  
toe ( as they terme it ) that would fcarcely  
come to y church without carying. O good  
God, what kind of learning is this? what  
education of child2en is this to be called?

And yet this is the vertue that now we a  
dayes is vfed: yea, this is the fyl that Pa-  
rents doe now we a daies defire to bee in their  
Daughters. And whether fo2 the learning  
heareof, they beftowe they2 goodes vpon  
them o2 not, all is one: ffo2 they neuer re-  
ftaine them: no, they neuer fo2bid them.  
fo oft as they fee them of them felues to bee  
there,



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for this time present.

thereunto geuen: And it is a woꝛld to see,  
with what demurenes, some that bee Pa-  
rentes doe sit in beholding the straunge. Fe-  
tures, footing and countenaunce of theyꝝ  
curious fantastical Daughters: yea, often-  
times, when the selfe same skill is the cause  
of defiling theyꝝ bodyes, and vtter losse of  
theyꝝ honestye and good name.

A certaine Emperour ordeyned that no  
Daughters should goe out of their mothers  
doꝛes, but in the company of theyꝝ mo-  
thers, and that they should not daunse with  
yong men in assemblies. ~~W~~he contrary-  
wise, doe procure our Daughters to Bri-  
dales, to Maskes, and to other like compa-  
nyes where Daunſing is vsed: yea, and so  
careful are Parentes to haue their daugh-  
ters noted of excellencye in daunſing: that  
in al that they may, they adorne them with  
Jewels, and set them foꝛth in costly appa-  
rel: suche, as the fonde, foolish and enter-  
changeable fashions doe require.

And this is the learning that Parentes  
nowe a dayes doe wishe foꝛ in theyꝝ daugh-  
ters, this is the vertue, these are the quali-  
ties of them so greatly desired: that if time  
were euer a compound, I thinke it is euen  
nowe

## A Touchestone

nowe at this daye and in this Age: Besides this, when the Daughter is in this wise noſeled and brought vp, when ſhe is in this kinde of learning moze than ſufficiently inſtructed, or rather diſtruded, then is ſhe ſtraight waye taken forth a newe leſſon, ſhe turneth ouer another leafe, and goeth on with euill ſpede.

And as befoze the learning thereof, ſhe was meete inough to receyue any kinde of Godly inſtructions: ſo, after ſhe hath once attayned vnto the knowledge of Daunting, ſhe neuer afterward returneth backe to better thinges, ſhe quite and cleane forſaketh vertue, and for the moſt part, bideth honeſty adewe. Then ſhe muſt haue ſcope, then ſhe muſt haue her apparel after the faſhion, then ſhe muſt haue paintings, Rickinges, Combinges, Playtinges, Pitchinges, and all kinde of newe faſhioned Trimminges: yea, then ſhe muſt haue walkinges, Feaſtinges, and watchinges, and al kinde of pleaſure that maketh perfect the trade of a Strumpet.

But as herein, I haue greatlye (and aboue the reſt) occaſion to accuſe ſuch Maydens, as haue bene, and are immoderately  
geuen



for this time present.

geuen to daunsing: so, (the general confusio  
is such) that as well the vnskillful daunser,  
as the cunning, as wel the one, as the other,  
are nowe altogether geuen ouer to liber-  
tye . and there withal to pride, fonde loue,  
and worse.

Of a trueth, I can not see that for the edu-  
cation of Children, especiall ye of Daugh-  
ters, we may almost in any point bee com-  
pared with diuers; and that a great ma-  
ny Infidelles and Pagans whiche neuer  
knew God nor Christ . Amongst the E-  
gyptians there is a custome (and I suppose  
at this daye inuolable) that women shal  
weare no shoes, for intent onely that they  
shoulde abide at home, and not (so much as  
once) bee scene out of the doores of theyr  
Parentes or Husbonds. The Massagetes,  
a people amongst the Barbariens, lyke as  
they doe vse none other houses saue great  
Tubbes and Tunnes, so doe they provide,  
that theyr Wiues and Daughters bee to-  
gether abiding in one Tunne, and them-  
selues and theyr Sonnes (when they are  
of age) in another Tunne: not accom-  
panying theyr Wiues after the time of  
theyr conception nor resorting vnto them  
a good

## A Touchestone

a good time after their deliuerance. I reade also that the Bragmans a people in the bittermost bounds of this vper worlde, do neuer assortiate the selues, I meane the mā the woman, no: the woman the man, after such time, as their wiues haue conceived, no: till they haue a certaine time gone after their deliuerance: their yssue being alwayes bzought bp, the male with the father, & the female with the mother. And at suche time as they see their children of sufficient yeres, & mariageble (as they call it) then if it be a man childe, the father treateth with a certaine Officer amongst the men (which is as it were the heade of the people) a man approued wise and full of pietie, for the marrying of his sayd sonne, and they together immediatly doe repaire to the place, where the women haue their abiding together. And after that the magistrate hath chosen at his discretio from among the rest of the virgins, foure damosels, agreeable to the young man as well in age as otherwise: Forthwith are called befoze them, the mothers of the iij. maydens, and the mother of the sonne: and after that they all (being demaunded)

doe



for this time present.

3 Doe ſeeme to aſſent vnto the choyle of the  
 e in young man, vpon whome ſo euer it ſhall  
 lo, happen the ſame to be made, then they al-  
 the together with one voice (falling groueling  
 an, on the ground) doe beſeeche the Gods to  
 on prosper him in the choyle : and after cer-  
 me tain prayers made according to the vſe of  
 tue the countrey, the ſonne as is aforeſayde,  
 with at his owne liking, both choiſe one of the  
 er. foure virgins, and (taking hir forth by the  
 hil, hande from the other thre) they all wpth  
 (as the magiſtrate accompanied with the o-  
 the ther thre wiuce, who in the meane tyme  
 r at doe leaue the gouernance of their daugh-  
 the ters to ſome auncient matrone amongſt  
 wife the reſt of the women, doe conduct the  
 his young couple to the father of the mayde:  
 tly who after that he hath giuen his conſent,  
 ren which they neuer at anye time doe denye,  
 hat with his wife and the other thre women,  
 etio (the magiſtrate going before) both leade  
 ure them to the people, which for the ſame  
 af, purpoſe are called together: wherevpon the  
 are people with one voyce make a ioyfull  
 iij. ſhout and outcry to their Gods to bleſſe  
 ne: them, and to increaſe the fruites of their  
 ed) bodies. And when they are thus coupled  
 doe

D I With

## A Touchestone

With assent of the parents, the mutuall liking of the persons themselves, and the good will of the people: The young married folke are brought home againe by the magistrate, the parents and the other iij. women aforesayde, being also accompanied with so many of the men, as eyther then be married, or haue at anye time before had wiues: leauing alwayes behind them gouernours for their children, as in that behalfe, it is also provided.

And this is the order of that countrey in bringing vp and marrying their children. And they vse also this selfesame order in marrying their daughters, not differing in any poynt from the marriage of their sons: sauing that the mother of the daughter alwayes accompanieth the husbände, as wel when he treateth with the magistrate, as also in all other dealings. Which order in marrying and bringing vp of children, I do here write to none other ende, but because I doe see (euen to the great grieve of my heart) that neyther in the education of daughters, nor yet in the honest bestowing of them in marriage, parents now a dayes (at the leastwise very few) doe in any



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for this time present.

any point come nigher them.

If this bee Christianitie, if this bee pietie, naye if this bee humanitye, that wee shalbe corrected by the Heathen, reproued by Infidelles, and condemned by Pagans: Then to what ende hath our mercifull Sauour denyed his moste holye word, his Diuine trueth and perfect dore of Saluation vnto his peculiar people, the Iewes, whome alwayes hee preserved, whome alwayes hee defended, yea, & whom alwaies from the beginning, he loued and fostered: and geue the same vnto vs which were outcastes and bondslaves of the Deuill, Children of wrath, and heyes of damnation? Naye, Tyre and Sidon shall stande against vs at the daye of Iudgement: Sodom and Gomorra shall accuse vs, and Nimue shall vtterlye condemne vs. What I coulde heare saye of the outrage of Women in theyr Apparaile, in Licking, Pain-ting and Trimming them selues, I am ashamed, and doe tremble to vtter. Of a trueth, the substance whiche is consumed in two Yeares space vppon the apparail of one meane Gentlemans daughter,

D 2 daughter,

## A Touchestone

Daughter, or vppon the Daughter or Wife of one Citizen, woulde bee sufficient to finde a poore Student in the Uniuersitye, by the space of fowre or five Yeeres at the least. Mine eyes haue seene the experience, and with sorrowe haue I found out the truth thereof.

A state confused, A people deformed and full of outrage? A time too full of Iniquitie and sinne.

A Englande, what hast thou imagined, or howe hast thou wrought, that euen the verye Turkes and Sarazens, the verye Pagans and Discreantes, doe thus reproue thee of iniquitye, and condemne thee of sinne? A Parentes, what hath your posteritye offended, that thus you conduct them to the Deuill, and make them fitte members for the Infernall goyle of damnation? Why restraine you not the horrible pride of your daughters? why reproue you not theyr detestable Paintinges, Lyckinges and Brauckinges of them selues? why (I saye) doe you not teache them to keepe home, and instruct them in vertue? And A yee Daughters, what meane (I pray you)



for this time present.

you) those straunge kinde of disguisings,  
 Starchinges and Trimmings: To what  
 ende are these fashions, and for what in-  
 tente are they vsed? If you doe them  
 to please your selfe, it is vaine: If it  
 bee to please Christ, it is a follye: If it  
 bee to delite men, it is whozishe and vn-  
 gracious: If it bee to gette you Hus-  
 bandes, it is as muche, as if you would  
 winne them with Wizards. Democritus  
 sayth that the adoznement of a Woman  
 standeth in scarcetye of Speache and ap-  
 pareyle. The VVise man sayeth that  
 the right apparell of Men and Women,  
 is no maner of deceptfull painting and  
 Trimming, nor yet the Pompeous ap-  
 parell and Jewelles, but it is theyr good  
 conditions and manners. Saint Am-  
 brose also sayeth that the Woman that  
 painteth her face with material colours,  
 doeth raze and put out the true Picture of  
 Christ. Shee is not well appareilled  
 (sayeth Plautus) that is not well ma-  
 nered: neyther loueth shee vertue that de-  
 sireth her apparell to be Brave and fine.  
 I saye, O you Daughters, why then doe  
 you thus without al measure, and beyond

## A Touchestone

al Godfoꝛ bod. endeouour to tricke bp your selues and to alter your natural helwes? why seeke you foꝛ straunge attire? and why wishe you to bee seene? I woulde to God that woꝛthy Lawe, which now beareth the name of Opus: I woulde to God I saye that Opus Lawe were established amongst vs, which doth pꝛescribe a meane in Womens attyre, what they maye, and what they may not weare. Neuerthelesse, I doe beleue that albeif there were ordeined a measure altogeather immeasurable, and an order altogcather inordinate, yet women in this time woulde not obserue it noꝛ keepe them selues within the compasse of it: such is their extreame rage and wilfulnes.

And herein appeareth as wel the negligence of Fathers, as also the pernicious example of Mothers, & the general excesse of al women, as wel in apparel, as otherwise: whome as we haue with great sorrow to lament, so must I leaue them in silence, foꝛ that their liues are so generally noysome, as to beare the same, it woulde abhoꝛre any true and honest Christian.

But euen as the liues of Parents and  
elders



for this time present.

elders are, so is the bringing vp of Children and Younglings: not onely of Daughters, whiche I haue befoze touched, but also of Sonnes, of whose education in Learning I haue somewhat wrytten, though briefly in a fewe quaires hereto vnto annexed. As into whose education in life and manners, I am muche loath to discende, the fiede being so large, and the hope of amendment so smal. Omitting therefore the first ill, handeling of them in their Infancye, the ouer great needines and dilicacye that by Parentes is infused into their litle sonnes, euen in those yeres when as they shoulde chieflye bee framed vnto suche constitucion of bodye as the importaunce of Studie doeth looke for and requyre, and as throughe wante whereof, they become vnfit in after Age bothe for learning and all other good exercises tending to the succour of a common Wealth, as falling through theyr sayde yll Education into feminine delightes and vaine Curiosities: I come onely to that loosenesse of maners whereto they are haled and sette at libertye, at suche time as theyr fraile youthe

## A Touchestone

ought chieflie and carefully to bee helde in  
and restrained, namelie, and vniuersally  
the contempt of Superiours and gouern-  
ment: wherunto they are directly procured  
or rather enforced by two spurres of wic-  
ked prouocation ministred vnto them by  
the meare vanitie of Parentes. I meane  
thzough erreffe in their appareyl and li-  
bertie in theyr speache: whereof the first  
so outrageth now a daies in the heades of  
fantastlicall Parentes, that were the dis-  
positions of theyr Sonnes neuer so tem-  
perately sette. What one vanitie were  
of it selfe able violently to withdraue  
them from vertuous Delites and soze-  
wardnes to learning, vnto a very Sea of  
fantasies and wicked behaviours.

And as for that too too malapart boldnes  
and libertie that they so greatly delite to  
haue maintained in theyr sonnes, who  
seith not what number of enormities  
haue ensued, and doe daily fall out thzough  
the same? who seith not howe it encrea-  
seth with theyr Age, and howe many  
wickednesses it draweth on with theyr  
yeres. Parentes them selues thereby  
disobeyed, all gouernment contempned,  
al



27  
41  
for this time present.

al correction resisted, al liberty sought for,  
and all vertue forsaken. Wherebpon  
followeth and instantlie ensueth with  
increase of theyr age, such monstrous in-  
crease of horrible abuses, suche continual  
disturbance of common tranquillitie,  
and suche yrelesome annoyaunce of the  
Churches felicitie, that who soeuer is (in  
deede) touched with the least considerati-  
on of any of the same, hee can not faile  
but finde matter enough of vnspeakeable  
sorrowe.

And I would to God the Magistrates  
coulede ones bend theyr mindes, although  
not to the Originall preventing of these  
sayde manifolde abuses (which truely as  
natural Parentes they are holden to doe)  
yet at the least to shred of some part of the  
Branches that so abundantlie are in-  
creased through this ill kinde of educa-  
tion, and that so mightelie ouershadowe  
the bankes of all honesty, good order and  
gouernment.

Amongst the which, as one most noy-  
some to the Church of God, and most  
hurtfull to the common Wealth, that  
bloody Brauerie in quarelling and figh-  
ting,

## A Touchestone

ting, that sauadge practise in cutting and  
 slathing, ought sharpe and earnestlye  
 to be dealt withall: Which certainlye  
 (if Magistrates doe not foresee and spee-  
 delye reforme) I am fullye perswaded  
 will bring moze daunger to the state, then  
 all the Lawes of the lande wil bring sate-  
 tye to the truth of mens causes. But this  
 viperous bloody broode, this unkinde and  
 fierce Generation, what bloodye collours  
 can it cast to cloake with face of manhood  
 this moze then boucherlike kinde of be-  
 haviour? Forsothe (saye they) and that with  
 fearefull Oathes, wee are Gentlemen (I  
 speake not now of common Hacksters,  
 who are ready at al times and vpon euery  
 slight motion to bidde battaile to al hone-  
 stye and truth) and can not beare to be a-  
 bused of any man liuing: Who in deede,  
 if they were right Gentlemen, would ra-  
 ther be induced quietlye to put vpp the  
 foxe of tenne Injuries, than witleslye  
 and cruellye with rashnesse to pursue the  
 reuengement of one, to the disturbance of  
 the good peace of the Realme, to the shed-  
 ding of blood, and to the ouerthrowe of all  
 good orders and pollicie.

But



for this time present.

But to discende into the particular displaying of the manifolde Branches that are daylye sprung vpp and increased from and by the meanes of this ill kinde of education of Sonnes, and not least of all from this one bayne of Saucines boldnes and libertye, wherebnto they are let loose without all respect of tyme and al regarde of Age: As I should take vppon mee a woꝝke infinite in it selfe, so, shoulde I conclude nothing elles in the same, but matter of sharpe and bitter reproofe vnto Warentes and Magistrates, who, of so many and great abuses so infinitely arysing and so outragiouslye encreasing with continuance, no one doe pꝛeuent, no one doe suppress, no one at all doe restraine, or appease.

Wherefoze, that I maye finishe, behold thou Realme of Englande, thou olde British Nation, whome sometimes Foꝛrein Peoples haue honoured for thy pietye, behold I saye what is thy state, bethinke thy selfe of thine impietie, see howe thou razest the walles of Christ his true Church, consider thy horrible sinnes and offences, perpende thy contempt of  
Gods

## A Touchestone

Gods diuine trueth, that heavenly Ma-  
 na, and glad tidings of the Gospell: see,  
 see how thou heapest vp wzath against thy  
 selfe in y day of thy visitaciō. If euer thou  
 soughtest the meane to repentaunce, now  
 cal for it, nowe seeke it, and with penitent  
 prayer, craue it at the handes of thy deers  
 Father: Now, now I say looke about thee,  
 nowe is it high time: euen nowe (O Eng-  
 lande) is it most nedefull, when God as  
 thou seest, doeth plague for sinne euen all  
 thy neyghbours about thee, and stayeth his  
 angre towarde thee, deferreth his scozge,  
 and withholdeth his indignation.

If the exceeding and superabundant mer-  
 cies of thy God will not reclame thee, if  
 his wonderfull benefites will not moue  
 thee: If his great loue, and moze then fa-  
 therly kindnes wyl not perswade thee, nor  
 the extreame iudgement withholde thee:  
 yet (as one of thy sinfull members) I be-  
 seeche thee, and as thou regardest thy good  
 and quiet state, as thou desirest to auoyde  
 thine owne desolation, thy vtter fall and  
 ruine, I exhort thee that thou consider  
 howe grauously thy brethren about thee,  
 euen borderers on thy countrey & neygh-  
 bours



for this time present.

boys to thy Nation, are deuoured of monsters, are murdered by Tirants, are persecuted, burnt, bayted, boyled, scourged, racked, paunched, pined, tozned in peeces, and violently drawen vnto strange, horrible and feareful kindes of death by their false brethren, Iudaical Traytours, execrable Papistes, cursed Shauelinges and damnable sect of deuillish Dunses. O, behold the tragical and most grauous state of thy afflicted brethren in Fraunce, thy friends in Flaunders, and thy neyghboys in Scotland. See see (O England) how theyr sinnes haue heaped vp so mightelpe the indignation of God against them, that the greatest reliefe whiche they finde, is speedy death, and quicke dispatche of theyr irkesom & miserable liues. See I say, and behold howe for contempt of Gods most holy Gospel, they are miserably afflicted & plagued: how for theyr negligence in building, they are tozmented and punished.

And (O thou Realme of England) what hast thou to pleade for thy selfe in this case? what lawfull excuse canst thou make for thy selfe? Hast thou not Iesus Christ the chiefe corner stone? Hast thou not his blessed

## A Touchestone

blessed worde, fro whence necessarie mat-  
 ter maye bee ministred for the quickening  
 of thy barren, drie and vncostaunt faith?  
 Hast thou not the same fayth moystened  
 by his long and exceeding great benefites?  
 What wouldest thou moze? His verye c-  
 lect, his Apostles & most familiar friendes  
 haue not enioyed so great oportunitie by  
 the thousand part, as thou hast at this day.  
 They had no rest in theyr blessed bodyes,  
 nor quietnes in theyr Sacred mindes.  
 They wanted bothe place of assemblie,  
 where they might heare and teache, and  
 also place of reliefe where they might bee  
 shrowded from theyr manifold & exceeding  
 great number of enemies: whiche euen  
 continually laye in waite to spil theyr most  
 innocent blood, and onely for the professiō  
 of Christ and his sacred Gospel. Thou  
 (contrarye wise) hast not onely the Gos-  
 pell reuealed, but also hast libertie to  
 Preache and to heare the same. Thou  
 art not onely defended from the enemye,  
 but also hast the same vnto thy selfe in  
 subiection. To conclude, thy wealth, thy  
 goodes, and elles what so euer thou hast,  
 is not onely protected from ruine and  
 spoile,



for this time present.

spoyle, but also thy Ritches, thy substance and prosperitie is mightely blessed, and most amplye enlarged: All whiche being so, alas what remaineth for thee to pleade in defence?

I thincke therefore of thy God, or at the least wise, tremble at thy state. Feare, feare I saye, and repent: Pleasure wil not preserve thee: Ritches will not saue thee: Honour wil not shielde thee: Authority maye not helpe thee: Renowme can not acquite thee. Alwaye therefore with thy pleasure: abandon thy Ritches: contempne thine estate: Seeke not to beare rule: come downe to the lowest. It is good for thee to humble thy selfe: and most needefull it is to laye holde on the time. Though time bee infected, yet let it not passe thee. The time shall come, and is even now come, wherein neyther time nor trade at al shalbe. And even in this extremitie of time, thou shalt desire the mountaines to couer thee, and the Hilles to fal vpon thee, and shalt not escape. Binde not therfore one sinne to another, for one of them shal not bee unpunished: Euerye man in his vocation shake of this Lethargy

## A Touchestone

2. Regū. 5.

gye, and awake out of sleepe: You Pastors, you Preachers, and spirituall builders of this heauenlye Tabernacle. set to your handes: away with ambition, away with security, and about al thinges, let not couetousnes bee raigning amongst you. As you haue regard to the saving of soules (which is chiefeſt) ſo forget not, there with al to miniſter reliefe to the bodies oppreſſed and in neede: bee glad to diſtribute: doe good vnto al men, and eſpecially to ſuch as are of the houſholde of Faith: and in any wiſe preach not for tempoꝛal preferment or gaine. Call to minde how Gehaſi, Heſhis ſeruaunt was ſtricken with Leproſie for receyuing of money in rewarde of his Maſters dutye: Whereby you maye ſee howe deteſtable a thing it is in the ſight of god to haue miniſters of couetous minds. On the other ſide, you Magiſtrates, and tempoꝛal Rulers, down with al falſehood, let Lawe haue his force, let Juſtice take place, let vertue bee ayded, let vice bee ſuppreſſed. Haue alwayes before your eyes the Touchestone of truth, which is the booke of Gods worde, and let not Bribes overcome you, nor fauour entice you, nor feare



31  
49  
for this time present,

feare dismay you, noꝛ affection withoꝛaio  
you. And aboue all things, defende with  
all foꝛce the Gospell of Christ, and the po  
wer of the Scriptures: regarding there  
withall the defence of his Preachers, the  
safegarde of his Ministers, and the main  
tenaunce of their estate. Plucke not from  
them, catch not from them: defraude them  
not. If they shake but the dust of their  
hæles against you, you shall neuer be able  
to aunswere it. Tyre and Sydon shalbe  
in better case then such of you shalbe at  
the dreadfull and extreamē iudgement of  
soules and bodies. Consider howe Ioseph  
being put in authoꝛitye, did make it foꝛ a  
lawe ouer the land of Egypt, that Pharaο  
shoul haue the first part, except the lande  
of the Priestes, which was not Pharaοs.  
To conclude, euen al you that cal vpon the  
name of Iehouah, that worship Christ in  
the deity, that haue spiritual fæling, & that  
take vpō you the name of Christians: A  
way with negligēce, away with pzating,  
away with hipocrisie, and put from you  
contempt of the Scriptures, by the which  
and according to the knowledge whereof,  
you shalbe Iudged, and that very shortly.

C. 1. Auoide

## A Touchestone

Corinth. 5.

Auoyde wicked companye, escheue fa-  
 ned Brethren, and flye farre from the sin-  
 full. If any that is called a brother, bee a  
 fornicator, or couetous, or an Idolator, or  
 rayler, or a drunkard, or an extortioner,  
 with such keepe not company: nor until he  
 repēt, haue any felowship at al with him.  
 Feare not to doe wel: but bee afraid to doe  
 euill. Maugre the head of the Deuill, doe  
 wel: do well, & cease not, doe wel I say, be-  
 cause it is gods wil that you should do wel:  
 y men seeing your wel doing, may glozifie  
 your father which is in heauen. Of sinne  
 cometh death: Of wel doing cometh life,  
 the firme rewarde (although not for good  
 daedes, yet) of wel doing. Bee not carped a-  
 way with pleasure, nor discouraged in sor-  
 row. Forget not in prosperitie: ne faint ye  
 in aduersitie. The one cometh of too much  
 confidence, y other of dispayre: If thou haue  
 welth, vse y same to the profite of thy bre-  
 thren, to the reliefe of the needye, & in due  
 distribution. If thou haue scarcitie, or o-  
 ther affliction what soeuer, repine not ther  
 at, neyther by sinistre meanes seeke to a-  
 mēd thine estate: grudgingly refuse it not,  
 nor frowardlye wishe thou of thy selfe, to  
 auoide it. Remember how the Children of  
 Israell

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 ed out  
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 it bee  
 money



51

for this time present.

Israel seeking without paines to come to the Lande of promise, receyued not onely **Exod. 3.** a moze tedious wayte of trauayle and paines : but also (euen all of them except Iosua and Caleb) were quite and cleane excluded from that place so desired.

Finally, you that be Parents, haue a special regard to the byringing vp of your children: Let theyr education be godly, & theyr yong pæres not carelesse: remēbying euer, moze that childers Children are y crowne of the elders, and the gloze of theyr Fathers. Let your Sonnes haue coꝛrection, **Prout. 13.** and your Daughters be bydled: Teache them the commandementes of God, and haue regard to their waies: that your sōns may flozish, & your Daughters bee fruitfull: by the one to haue Justice, & by the other, increase of householdes & people: Let them learne obedience, & walke in humilitie: Let theyr vertues aduance them, and truth stil defend them: Let them marry for vertue and not for promotion: That that whiche hath bene, and is at this daye cryed out vppon in all places, maye nowe at the lasse bee refoꝛmed : that no more it bee sayde, you sell your Daughters for money, as men sel their horses and sheepe:

C 2 That

## A Touchestone

That Matrimony no moze bee accounted  
to Walte, noz Whoredome a pleasure:  
That earth maye bee peopled, and hea-  
uen styl enlarged: That wee maye stave  
(euen now at the last) the riotous race  
of our damnable liuing: And that to be it  
bee not spoken, as it was sometimes sayd  
to the childezen of Israel. The people tur-  
neth not vnto them that smite them, neyther  
doe they seeke the Lord of hostes: Therefore  
vill the Lorde cutte from them in one daye,  
euen head and Taile, Braunche and Tvvig,  
the auncient and the honourable: Man is  
the head, the Prophete that Preacheth lyes, is  
the taile: for the leaders of the people do cause  
them to erre, and they that are led by them,  
are dcoured. Therefore vill the Lord haue  
no pleasure in theyr yong men, nor pitie  
theyr Fatherlesse and vuidowues.

For euerye one is an hipocrite  
and vicked, and euery  
mouth speaketh  
lies.

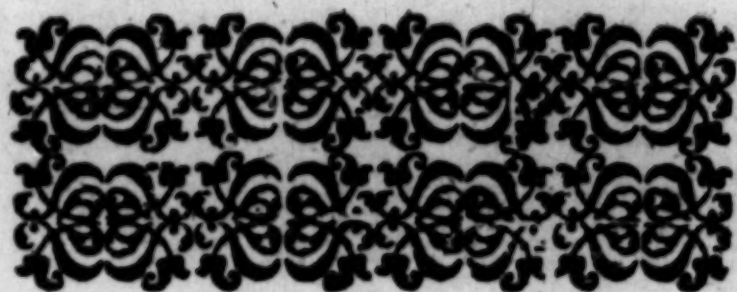


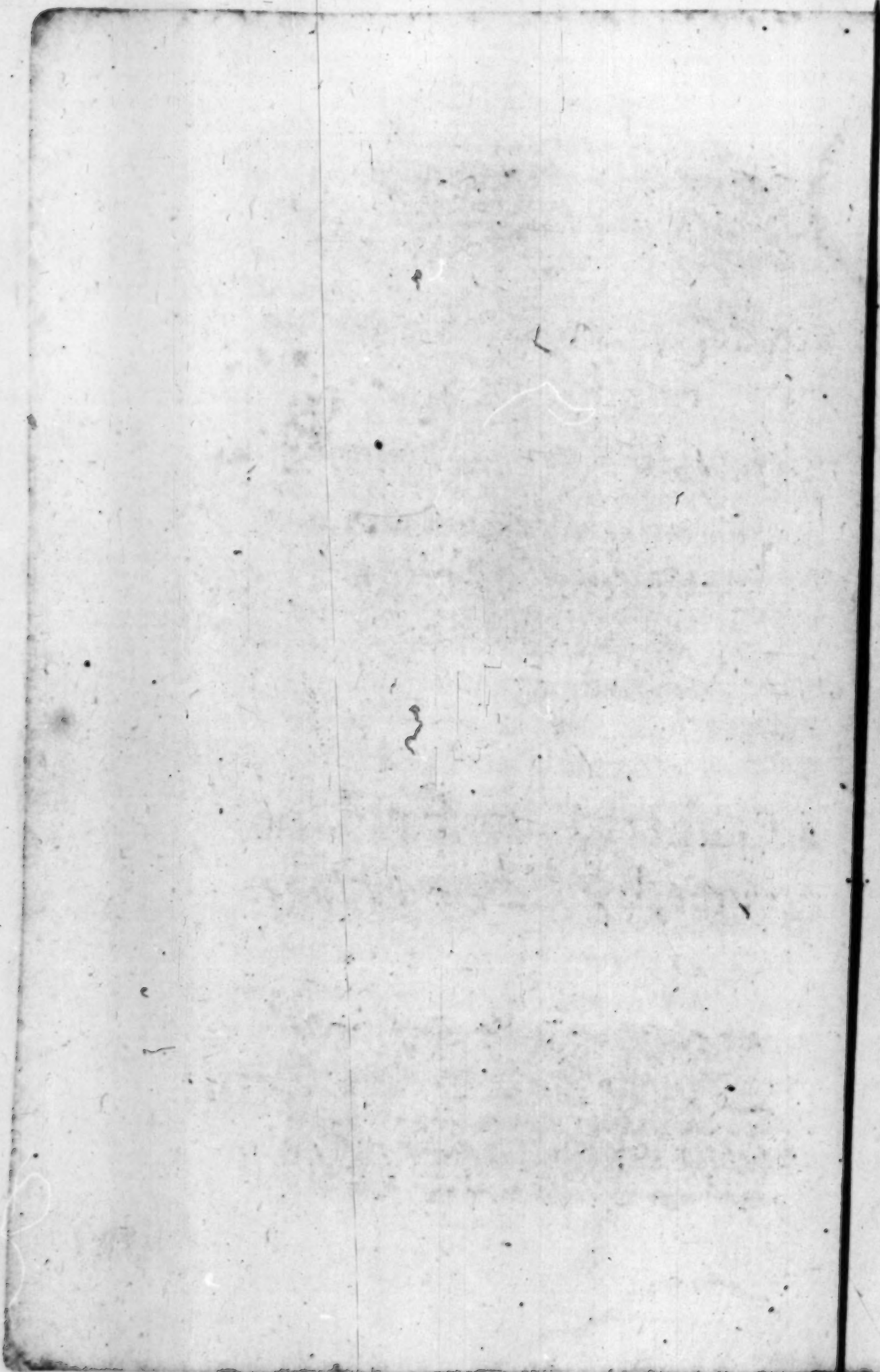




¶ *A Compendious fourme  
of education,  
to be diligently observed of  
all Parentes and Scholemaisters in  
the trayning vp of their Chil-  
dren and Schollers in  
learning.*

¶ Gathered into Englishe  
meeter, by *Edward Hake.*







34

# To maister Iohn Harlowe

his approoued friende.



After that the right honorable the Lord chiefe Iustice of the common plees had permitted vnto me the othe of an Attourney, thereby admitting me into the number of Attourneys in the common place, it vvas persvaded vnto me by certain good friends of mine, for that the name of an Attourney in the common place is now a dayes growen into contempt, vvhether in respect of the multitude of the, whiche is great besides an huge rable of Pettipractizers, or rather Petifoggers, dispersed into euerye corner of this Realme, or vvhether in respect of their loose and lewde dealinges, vvhich are manifolde, Or vvhether in both those respectes I knowe not: I say, it vvas for this cause persvaded vnto me, to dedicate a litle time wholly and altogether to my professed studies of the common Lawes, that I might therby the better enable my selfe to do good in that calling. VVhereupon, resolving my selfe determinately to follooue that purpose, I thought it conuenient to seclude from me all those forreine exercises

### The Epistle Dedicatory.

ercises which might any wayes seeme to repugne, or to be (as it were) a proposito aliena.

But (as in those my studies prefixed) being tied vnto solytarinesse in the Countrey, which for my lot, hath hapned vnto me by marriage, after a while I perceiued that, wanting (as I there did) the benefite of mine accustomed conference, it was impossible for me, without some exercise of the minde, to continue, or with profite to go forward in the same. In which respect, I contented my selfe (betwixt whiles and for recreation sake) to resort vnto mine accustomed exercise, but so, as (if it might be) some profite might redound therof vnto others.

And happening by good lucke vpon a certaine Latine booke intitled, *De pueris statim ac liberaliter instituendis*, I gathered compendiously out of the same (as not being able to allowe my selfe time enough from my said studies, to accomplish the part of a Translator) such certaine summary documents as might seeme sufficient to frame an orderly and good forme of education: which also I haue turned into English meter, and that for these two causes especially: First, for that prose requireth a more exact labour then meeter doth, and could not haue been enterprised without  
going



## The Epistle Dedicatory.

going through the whole booke, vvhether unto my small allowance of time (as is aforesayde) could not be answerable. Secondly, because meeter unto the vnlarned (vvhom I heartily wish to be followers of this booke) doth seeme a great deale more pleasant then prose, and doth mitigate (as it were) the harshnes of the matter.

Which litle booke I do offer unto you (my approued friend) as a token of my good wyll, in vvhom, as in my selfe, I do perceiue a special loue not onely unto this, but also unto euery other good forme of education: as being trained up (together vvith me your poore scholesfellow) vvith the instructions of that learned and exquisite teacher, Maister Iohn Hopkins, that vvorthy Schoolemaister, nay rather, that most vvorthy parent unto all children committed to his charge of education: Of vvwhose memory if I should in such an oportunitie as this is, be forgetful, I might iustly be accompted the most vnthankfull person in the vvorld, considering that I haue franckly tasted of his goodnes in this behalfe: that (if it be not vnseemely so to wishe) vvould to God I had liued as his feete euen dayes and yeres longer then I did. But to returne, in respect onely of good wyll and loue,

**The Epistle Dedicatory.**

*loue, I send vnto you these few quaiers, pray-  
ing you to accept the same in equal part, resor-  
sing indifferently vnto the consideration of  
those common affections of loue, which  
are wont rather patiently to beare  
reproche, that any wayes to  
lye hyd and unknowen  
vnto the party so be-  
loued. VVheres  
in I rest.*

**¶ Your owne assuredlye  
Edwarde Hake.**





## To the Reader.

**W**hat age in Infantes is requirde,  
oz ere they should bee taught,  
What sort of Teachers best agrees,  
What Schooles bee good, what naught,  
Deve meanes also t'instruct them well,  
all these good Readers here  
Within this booke (though smal to beve)  
in largest wise appeare.  
With other matters incident,  
which to my simple skill,  
For thy delite, I have discourse  
and witten with good will.  
My meaning doe accept for good:  
but pardon thinges amisse.  
So shall my penne for thy behoofe  
wzite greater thinges then this.



## The Speakers.

*Philopas.*

*Chrisippus.*

**C** *Chrisippus*, in these careles dayes  
wherin the blinde are bolde  
To soze with woordes the truth of  
wherin each man doth hold (things)  
His owne deuise for reasons rule,  
his will for perfect lawe,  
Wherein each one accountes his woordes  
for depth of learned sawe:  
What thinkest thou in this case of mine,  
shoulde Infantes tender yeeres  
Be trained vp and taught in booke  
care wanton Childhood weares,  
And stave til time of greater strength,  
that they then better maye  
Be able to sustaine the toyle  
that learning lookth for age?  
And whereby they so tender sence  
more capable maye growe,  
To bring forth fruite of better things  
which carefull skill shall sowe?  
Of truth, it seemthe, twere best that I  
my litle sonne at home  
Should keepe a while in childishe race  
and suffer him to come,

To



A compendious forme  
 To playe the wanton yet a while  
 vntill such time as hee  
 Through helpe of yeres may laboꝝ beare  
 and moze capations bee.

*Christppus*

¶ *Philopas*, I perceauē in you  
 as in eachē father nowē:

You wishe foꝝ fruite of tender soyle  
 and yet foꝝ beare the plowe.

At first, at first *Philopas*, when  
 the minde is boyde of cares,

When heape of vice foꝝ want of place  
 the witte of wanton spares,

While tender age is tractable  
 while minde is apte to take

Eachē good pꝛecept, and it retaine,  
 then then your entraunce make.

Foꝝ olde men nought remember but  
 suche thinges they learnde in youth:

If good therēfoꝝ bee graft in time,  
 good fruite thereof ensuthe.

Esteeme foꝝ naught the woꝝdes of suche,  
 as holde that infantes age

Hath neyther strength to wade with paine  
 ne witte foꝝ learning sage.

Foꝝ first of all, then traunce vñ,  
 to learning doeth consist

In memoꝛye aboue the rest:  
 and all men well it wisse

Memorie  
 chiefly re:  
 garded to  
 the obtai:  
 ning of  
 learning.

That

of education.

That Childzen haue the aptest wittes  
both to retaine and holde.

To supple waie the scale both sticke,  
not so to waie that's olde.

And so; so muche as nature hath  
to learning vs begotte,

Why should we thinke y learnde to sone  
that nature thinketh not?

Why should we deeme the study rashe  
of that same thing to bee

Whereof by Nature seedes are sowne  
in each yong Babe we see?

Dame Nature in our mindes hath sowne  
the knowledge of each thing:

Why shoulde we then make nice those  
to better state to bring? (blowmes

Besides al this some thinges there bee  
though needeful to bee knowne

Of elder sort, yet those in Babes  
more easilie are sowne

And soner settled than in such  
as are of riper time

As Christocroowe the skill of tongues  
fine tales and Catoes rime.

For briebe, why is that age esteemde  
for learning so vnfitte

Whiche all men see so apte and prone  
good nourture for to gette?

Page.



A compendious forme  
 Saye, what wyl childezen sower doe  
 which once haue power to chatte  
 When as they see no remedye,  
 than styll to thincke on that?  
 Howe much more profitable itt  
 that that same age shoulde bee  
 Stirre vp with learning than with toyes,  
 so meane haue his degree?  
 For if the Childe haue sense to learne  
 lewde thinges and trifles vaine,  
 Then thinck the same hath sense likewise  
 to learning so againe  
 For as vpon newe white lymde walles  
 Men painte what likes them best  
 (Best good or ill:) so sure it standes  
 with Infantes tender best.  
 At first (I saye) eare cares come on,  
 eare vice beginne to growe,  
 Let childezen learne. Such seedes encrease  
 as men in time shall sowe.  
 Unto the sheepes newe shorne fleese  
 whereon no dye hath fall.  
 You maye such perfect collour cast  
 as likes you best withall.  
 Alas Chrysippus, small it is  
 (God wotes) that Childezen can  
 By helpe of tender sence obtaine:  
 and (praye) what bootes it than

*Philopas*

There,

of education.

Therfoze the same into theyr beades  
which they can not retaine?  
Howe in good sothe, it seemth to mee  
but trauaile spent in vaine.

*Chrysippus* Sweete licour may preserved bee  
as well in bittell glasse

As in the pot framde out of stone  
oz bestell made of Brasse.

And why should slender gaine bee lost  
to little geue you moze:

And so shall litle gaine in time  
increase abundant stoze.

At least this profite shall ensue  
to them thzough studies toyle,

Theyr mindes shal haue no place for vice  
which tender skill doeth soyle.

For nothing better occupieth  
the busye minde of man

When earnest studie wrought with toyle  
though happing now and than.

And sure, this gaine ought not to bee  
contempnde in any wise:

For what though weake the body bee?  
the witte to strength shall ryse.

And then the losse is counternailde,  
who would not rather craue.

Some losse of strength than losse of witte,  
if wishing bee might haue?

*Paith'lesse*



for this time present.

Mayb'lesse it is not ment to make  
tough Champions of the same :

But only for the common weale,  
good gouernours to frame.

Whereto their childish strength wil serue  
and well sufficient be :

Far weaker state then Milos strength,  
will thereunto agree.

And yet if daunger ought appcare,  
through pressing of the minde :

Why should not such as haue the charge,  
some present easement finde?

Let nothing stoppe the care of skill,  
and learning to be hadde :

It forceth not for lacke of game,  
let little childe be sadde.

But parents fondely pray their sonnes,  
from toyle that study craues :

Though vilely they neglect such things,  
as bzing them to their graues.

As filthy surfets in their meate,  
wherethrough to them doe grow

Not only in the body hurt,  
but in the minde also.

They bzing their infantes vnto feastes  
of strange and diners soode :

In banquets that tyll midnight last,  
their presence doth them good.

¶

With

Abuse of  
fonde Pa-  
rentes.

A compendious forme  
 With salt and fresh they fill their gorge  
 with hote and colde alooke,  
 Untill the stomacke ouerchargde,  
 through vomite ease both seeke.  
 They pinche and croke their bodies in,  
 the little cozps they straine  
 With garments far vnmete such age,  
 and to be thought as vaine.  
 They cocke them vp with coates of pryde  
 they vse them for their squires,  
 They make them Cockneies in their kind  
 and Apes in their attires.  
 Not any wayes moze tenderly  
 they doe mistrust their strength,  
 When when they should be set to schoule,  
 and brought to booke at length.  
 Moreouer parents there be some  
 which when (in tender age)  
 They beare their childzen likde for ought,  
 they streight their state presage.  
 This child saith one wil proue wel learned:  
 then sayth the father, sure,  
 I will for him some Prebende or  
 some Monastship procure.  
 Else I trust to see him rise  
 to tye of high degree:  
 To be some Judge, some man of lawe,  
 or man of dignitie.

This



of education.

This childe sayth one will make a man,  
see how his limmes be pight :

The father straight way saith : this childe  
shall be a courtly knight.

Thus thus, to wish in swathing bands  
befoze the childe can speake,

They thinke it not to soone at all :  
yet if a man man should bzeake

With them to haue that childe bzought vp,  
and traind in learning so,

As he with skill might vse such thinges  
as vnto him might gro,

They aunswere that he is to young,  
though woordes be viter plaine :

Of truth of truth (Philopas) I  
adiudge these men but vaine.

As for the woordes that mothers vse,  
my childe hath how to liue,

He shall (I trust) a liuing get  
although he neuer giue

Himselfe vnto such needelesse toyle  
and trauell at his booke :

I forze them not, they are but sande,  
good grounde they neuer toke.

But let me see : to aunswere here,  
(for so I thinke it best)

These foolish woordes whereon their fond  
opinion is increast.

If 2

Wher

### A Touchestone

**H**ee sayth hir childe hath how to liue:  
what, how to lyue right well?

**N**aye, there a strawe. I coulde you I  
the mother cannot tell.

**W**hat needeth lawe or logicque ought,  
(sayth hee) or else such like?

**M**y sonne hath landes whereon to liue:  
hee needth no learning seeke.

**A**nd hath he so in deepe good wise?  
what, shall he haue such staye?

**S**o much the moze he learning needth,  
to shield him from decaye.

**T**he larger that the ship is framde,  
and fraghted vp with wares:

**S**o much the moze vndoubtedly  
should be the shipmans cares.

**Y**ea, and so much the moze it needth,  
a Steers man hauing skill:

**T**hose w want of whom y fraghted ship,  
falth into daunger still.

**F**arre, far, therefore moze bountifull  
is he that learning giues,

**T**hen he that yeldeth heapes of coyne  
whereon the body lines.

**W**hich Alexander great declares,  
if I were not (quoth hee)

**K**ing Alexander, then I wish,  
Diogenes to bee.

**W**here,



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for this time present.

**W**heresoe, to fine this long discourse,  
lette infancy be taught :

And euen such so, whome great wealth  
bath great pzeferment wought.

**I** Ostruth Chrisippus, wortbyly  
you haue dilated this.

*Philopas.*

**N**ow tell me whether pziuate schoule  
o, publicke better is.

**I** Philopas to discourse this poynt,  
what scoules were best to bee :

*Chrisippus*

**F**ewe wordes shal neede the case is clære:  
all men may plainely see

**T**hat many soner are reso,  
med by the feare of one,

**T**hen one instructed perfitly,  
by onely one alone.

**W**heresoe I thinke there eyther ought  
to be no schoule at all.

**O** else that that same scoule should be  
a scoule ingenerall.

**S**ame first to tell you by the way,  
that common scoules require :

**S**uch onely as haue gaind their grounds,  
and greater things desire.

**F**o, why, where sundry sortes of wits,  
are linckt in scoules degree,

**T**here generall teaching must be vsde,  
wherewith all though we see

A compendious forme  
Some speciall wittes to profit well  
and gather skill thereby.  
Yet common sozte cannot therewith  
the sondy poyntes espie.  
But as the mayster holdeth on,  
as needes he must his course,  
So doth the scholler & ill sticke fast  
and growe from ill to worse.

*Philopas.* I Declare this one thing moze I pray.  
if greater profit growe

Through many teachers to a childe,  
or greater else through fewe.

*Chrisippus* ¶ As parents ought most carefully  
herein to make their choyse :

And as they ought most earnestly  
to heare the common voyce,

And knowe report of him whome they  
doe chouse t' instruct their childe :

Even so (no lesse) their beede shoulde be,  
(least hope be some beguile)

That many teachers they refuse :  
for (as the proverbe is)

The country Caria was destroyd  
in such a case as this.

So many men, so many wittes,  
younge infantes are dismayde

When that the thing they learne to daye  
to morrow are vnlayde.

Multitudo  
Imperatorū  
Cariam  
perdidit.

Quot ho-  
mines tot  
sententia.



of education.

To seeke for reasons in this case,  
no reason bygeth so :

Suffiseth me to haue that p[ro]ofe  
that practis[ed] parents know.

Yet one thing needely must I ope :  
the onely meane to teache,

How neyther rough nor weery way  
should tender mindes appeache,

For why, at first this infants age  
with flattery shoulde be fraynd,

Bycause it hath not skill to knowe  
what profite may be gaynd.

What hono[r], fruite, what dignity,  
what pleasure in the ende

May happe to such as haue delyght  
to learnings loze to bende.

Which both the maysters gentlenesse,  
and eake the schollers witte,

For both their partes, may bying to passe,  
and bying the paine from it.

For nothing is moze profitlesse,  
nought loseth labour moze,

Than when the maysters cruell trade  
doth feare the childe befoze.

And make him hate or ere he know  
wheretoze it shoulde be loude.

So loue to booke which shoulde be first,  
through feare is first remoude.

Tradendi  
ratio.

## A Touchstone

The first degree to learning is,  
the scolemayster to loue :  
Whereby it comes to passe in time,  
as skilfull teachers proue,  
That little childe which loued first  
his booke for maysters sake :  
In time through loue to learning doth,  
like loue to mayster take.  
For as those gifts are loued most,  
which come from those we loue :  
So babes that know not why to loue,  
for maysters cause doe loue.  
Isocrates hath rightly sayd,  
*that he doth learne most,*  
*That hath the most desire to learne,*  
*and thinkes no labour lost.*  
And as to learne, we learne best  
of those we best doe loue :  
So loue to mayster is the cause,  
that loue to booke doth moue.  
For parents euen themselues cannot  
preuaile if they shall vse  
To breake them all by feare and force  
and gentle meanes refuse.  
Much lesse the maister may through feare  
through soule and froward meane.  
Once worke a will vnto the booke,  
but sone vndo it cleane.

The



for this time present.

The chiefe regarde is to be loud,  
then featelý both succæde,

No feare, but frindely reuerence,  
which (to define indæde)

Wath greater charge then cause of feare,  
bath care to shielde fro shame :

Wath doubt to drag and drawe behind,  
not feare to suffer blame.

How yll therfore doe they sozesæ,  
the safetie of their childe .

The bewtifying of his bzaines  
with skill and maners milde

That tourne him in his tender age,  
to gastly mazing scole :

Where thronizd sits a mayster strange  
blunt, rude, and halfe a scole.

Oftentimes infected with disease,  
inueterate and olde :

Which makes the waywarde testie scole  
with little lambes to skolde.

And surely, we doe sæ there can  
be none so abiect soles

So base and voyde of sence, but now,  
men vse them for their scholes.

And thinke them mæte to bring vp youth,  
to traine them at their bookes :

Where expert men at first doe iudge  
them Asses by their lookes.

And

A compendious forme  
And they supposing to haue got  
a kingdome in their kinde,  
Adnaunce themselues with fearful looks  
and set aloft their minde :  
Bycause they beare a rule, but not  
in beastes (as Terence sayth)  
But in that age which sone (god knowth)  
a little terrour frayth.  
A man woulde saye it were no schoule  
but slaughter house in deede,  
Whence sauing stripes and roaring out,  
no learning both procéde.  
What else is this than sone to fraye,  
the silly babes from booke,  
who wanting pleasaunt flattering words  
none other pleasure toke ?  
And some a man shall soner kill  
then mende with cruell blowes,  
Where he by saye and quiet meanes  
might bring to learning those.  
But this lewde kinde of men (for truth)  
ought not to beare the name  
Of maysters, but of manquelloes,  
so brutish are the same.  
And none moze fell and frowarde are,  
than those which nothing haue  
Wherewith to instruct and teache a childe :  
whose doggish deedes depaue

The



of education.

The due successe of foꝝwarde wittes :

whose roughnesse doth deface

The golden sparkes of natures gistes

which in the childe hath place.

A gentle Horse is sooner rulde

with sticke oꝝ litle wande

Then with a whippe oꝝ digging spurre

within the side to stande.

The Oxe likewise bearing to much prickt,

doeth soone caste of his yoke,

And bꝛinges to daunger him that oꝛines,

thꝛough hap of heauie stroake.

So men must handle foꝝward wittes

as Lyons do their whelpes:

The huge and heauie Elephant

the skilfull person helps.

What should I saye: no beaste there is,

no sauage beaste in fine ,

Whom violence will not pꝛouoke,

and skill to will incline.

But some perhappes will here alledge

theise scriptures foꝝ their turne:

*V* Who spares the rodde, doth hate the childe,

and vho in loue doth burne,

Ecclesi. 30.

Doth vse the same vnto the vwhippe:

againe boꝛue doꝛvne in youth

His necke, and knocke him on the side

care greater age accruthe.

And

## A Touchestone

And this correction might perhaps,  
agreë vnto the Jewes :

But christians to translate these wordes,  
far otherwise doe vse.

What, if some one woulde binde vs now  
vnto the letter bare :

What moze absurdly can be sayd ?

What wordes worse sounding are,

Than thus to bowe a downe the necke  
of little childzen, and

To knocke and thumpe them on the sides  
with sticke or with the hande ?

What, thinkst thou y<sup>e</sup> we bzeake an Ore  
to frame him to the plowe ?

Thinkst thou we teache an asse to beare ?  
or else that we seeke howe

The tender sence of silly babes  
to bende to vertuous loze ?

Whose slender handes with fearefull sute  
Our fauour doth deploze.

Pay, let our rodde that we shall vse,  
be admonitions mylde :

And if we chide, as chide we must,  
see bitternesse exilde.

This whippe, this whippe accustome we  
our childzen still vnto :

That they being wel bzought vp & taught,  
may learne what best to do.

Ways



for this time present.

Maye finde at home an honest soyme  
of life, and neuer néede  
To hange vpon our neyghbours fléene  
fo2 counsell and fo2 réede.  
Lycon, that olde Philosopher,  
doth teache and well declare  
How that to chére vp childzens wits,  
two spurres most sharpe there are.  
The first is prayse, the seconde shame,  
with which two spurs must wée  
To rule on our children if we looke,  
that learned they should be.  
And now, if that you séeke to know  
what thumps we ought to vse :  
How we should knock our childzens sides  
take these, the rest refuse.  
Lets watchfull be to instruct them well,  
no labour let vs spare,  
To teache and traine them vp to good,  
Let that be all our care.  
Some times to reade, and of things redde  
againé fo2 to require  
A iust account : loe these be thumpes  
that tender wittes desire.  
First lette them learne to loue, & haue  
in admiration great,  
Good letters and an honest lyfe.  
Againe, with ardent heate

Howle

A compendious forme  
Of tole ignozaunce and filthy life  
to hate with single eye:  
The one to loue and still to seeke,  
the other to desie.  
And let their eares be tyckled vp  
to heare some one for good  
Denioy great prayse, and other some  
of whome is vnderstood  
Some lewde offence, to haue reproche  
and still enduring shame:  
So teache them still dame vertues prayse  
and vices tole defame.  
This man (say thou) through learning skil  
is come to high degree:  
This man to welth by learning, this  
to power and dignity.  
But this againe, through yll desert  
through wante of learnings loze,  
Reproche, contempt, and pouerty  
bath gaind him selfe therfore.  
These truely be the very battes,  
these be the thumpes in dede,  
That scollers of swete Iesu Christ,  
will take to them at neede.

*Philopas.* ¶ Chrisippus I doe well allow,  
eche woꝛde that you haue sayd:  
And sure I thinke that gentle wittes  
through terrour are dismayde.

And



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of education.

And yet to saye that ragged coltes,  
that rude vnrueley boyes  
Will be reclaimd through shame or praise  
No no, they count them toys.  
That sauer not of smarting whippes,  
which yet perhappes in some,  
So neuer woꝝkes, that they thereby  
to goodnesse sooner come. (praise)  
Muche lesse through sawning flattering  
for some much lesse doe waye  
The losse of praise, naye losse of skill,  
than any losse of playe.

*Chrisippus*

To such Philopas, vnto suche,  
whome neyther milde request  
Nor rough rebuke, nor praise nor shame  
to learning will inuest,  
The smarting rodde (if neede so be)  
must now and then be hadde  
But so, as we doe coldely fight,  
and not as we were madde.  
Pea, bashefully we shoulde lay bare  
their bodies when we fight:  
For nakednesse to gentle boyes  
if many are in sight,  
A kinde of great reproche doth seeme,  
and Fabius doth deny  
That body of a gentle boy  
in nakednesse shoulde lye.

But

## A Touchestone

But some perhaps will say to me,  
What shall be done with those  
Whome we to study cannot frame,  
except it be with blowes?

To such he answered in this wise:  
What would you seeme to doe

To asses or to Dren, if  
they come the schoole into? (fowth)

What? would you not some drive them  
into the country soyle,

The one to'th milne, the other with  
the plowe and cart to toyle?

And certainly, no lesse are men  
vnto the plowstasse bozne,

Than is the Dre: no lesse to'th milne,  
than th'Ass with labour woꝛne.

*Philopas.* ¶ But so the maysters flocke decayes,  
and therewithall his gaine.

*Chrisippus* ¶ Ah, there goeth the Ware away:  
by this appeareth plaine,  
That vnto such, farre dearer is  
the fare of filthy maede,

Then is the care how they should make  
their schollers good in deede.

But such no doubt, the common sorte  
of Scholemaysters are now:

And yet as wise Philosophers,  
doe flatly teache vs how



of education,

A wiseman we should well discern,  
as Rhetoriciens eke,

An Orator doth well describe,  
when as they say: go seeke

And scarcely finde whome thou mayst call  
a rightwise man in deede,

Whome thou mayst call an Orator,  
(thereto belongeth such beede:)

So much, and farre more harde it is  
that we should well attone

What he the mayster ought to be,  
as who should say such one

As scarcely may be founde the lyke:  
such one as hardely will

The due prescribed forme accomde  
or can the same fulfill.

But such should be the publique charge  
of ciuill magistrates

And of the Ecclesiasticall:  
yea, of the high estates,

That as the Souldiour trayned is,  
and fitted for the fielde,

As singing men are taught to tune  
the counteruerse they yelde:

So, much more should they see that man  
be taught, much more be traynde

That to the worthy teaching trade  
hath any way attaynde.



Vespa.

A compendious forme  
Vespasian from his coffers gaue  
a certaine yearely fee  
To lerned men ; that learning so  
might well maintayned bee.  
And Plinius Nepos did the like.  
But if the publique care  
Should happe to cease, then every man  
at home must needes prepare  
To haue a private teacher. But  
thou sayst, how then should they  
That are not able so to doe,  
their childzen any way  
Bring vp to learning? wherevnto  
I nothing haue to saye  
But this that Terence doth recozde :  
when as we cannot doe  
Euen as we woulde, then as we maye.  
we shewe the trade vnto  
Right teaching, as not able we  
good fortune so, to giue,  
Except we with the welthies ayde  
to such as poorely liue.  
Now to retourne, I doe mislike  
that mildenesse should expell  
That feare and reuerence which a child  
becommeth very well.  
But these who nothing else doe know  
saue



of education,  
 saue fiercely how to fight,  
 How would they doe if they should teache  
 Kinges childzen whome they might  
 Not fercke nor strike withouten blame?  
 But haplie twill be sayde  
 That childzen bozne of noble race  
 Moze néerely must be wayde.  
 And is thy sonne oz mine in sayth  
 lesse man then any they?  
 Is not each fathers childe thinkst thou  
 as deere to him, and gaye,  
 As if the same a Kinges sonne were?  
 If fortune be but base,  
 Then learning and good bzinging vp  
 must helpe relæue his case.  
 Contrariwise if welthy porte  
 doe happen to his lotte,  
 Then wisdome helpt to guide his welth,  
 and shielde his name from blotte.  
 And though we haue not welth by birth  
 though so not honoꝝ glæ  
 Nor office, nor renowne, yet sure  
 thereto brought vp we be.  
 And here I leane to bzaile and chyde,  
 with cruell maysters: here  
 I wholly ende that port: so as  
 this one thing may appere:

A compendious forme  
Namely, that lawes and magistrates  
condemned are to be  
Which ener seeke with paine to pinche,  
and neuer doe agree  
T'allure with pleasures and reward:  
which punish still but so,  
As they ne warne the fault wherby  
the punishment doth growe.  
Right so I thinke of that same sort,  
that common sort I say,  
Of scholemasters which onely seeke  
their silly boyes to paye,  
To beate and bounse them for their faults  
and not t'instruct their minde  
So as they may both see and know  
from what offence to winde.  
Wherein I ende remembzing this,  
that in eche exercise  
Our mindes delight is chicfest cause  
that we to skill arise.  
En, here Philopas, you haue hearde,  
what qualitties are meete  
For him that shall instruct a childe  
again, what thinges vnseete,  
Are wisely to be lookde vnto,  
and in the same sorte scene:  
Wherby you may auoyde such faultes,  
as heretofore haue bene

Reglaro



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of education.

**N**eglected in that kinde of men.  
the scolemayster you see,  
**T**o winne the childe, should seme a childe  
and childe againe shoulde be.  
**A**nd yet I wholly doe mislike  
that that same crooked age  
**W**herein the second childhooð dwelth,  
shoulde take the roome of sage  
**I**nstructors : for such men in truth  
are chilozen euery deale :  
**T**hey saine not childehooð but in truth  
they childehooð doe reneale.  
**T**hey doe not seme to stamber, but  
they stamber plaine in deede.  
**I** wish such men to be displast  
and youngmen to succede. (deale)  
**A**nd howe this young man now shoulde  
what forme the same shoulde vse,  
**W**hat meanes to teach he shoulde retaine  
and what againe refuse,  
**T**his resteth here to be discusst :  
and as the p<sup>r</sup>oofe doth finde,  
**D**one otherwise the same shoulde deale  
in forming of the minde,  
**T**hen skilfull p<sup>r</sup>ourse o<sup>r</sup> parents deale  
when they the body frame :  
**W**hich that he may so imitate,  
Lo here insueth the same.

A compendious forme  
To teache the Babe to speake, they first  
doe tattle forth their wordes:  
And lispingly they frame their tongue  
to that the babe asordes.  
Dad dad for father first they giue,  
and beade they teache for beade:  
And when they teach him drinke to aske,  
then din to him is sayde.  
And pretily they lisse their wordes  
Whereto it pates againe:  
And thus at length as proue both teache  
the Baby speaketh playne.  
To teache it how to eate, they put  
the pappe within their lippes  
And from the spone crosse they seme  
to drawe forth prettie lippes.  
Which done therwith they seme the babe.  
And when they teache to go,  
They bende their corpe, and frame their  
before their infants so. (pase)  
As what therwith, and with such meanes  
as they with pulpits vse,  
In time the childe hath perfite pase,  
he can none other chuse.  
And this thing woorthy noting is,  
their childe they neuer seme  
With all that comes to hande, but they  
observe with carefull heede

Both



of education.

Both what to giue and howe to giue :  
what quantity to vse :  
And eke to feede it lay surely :  
so; if they should infuse  
And poure it in with retchlesse handes,  
they know they eyther should  
Their baby choke, or at the least,  
his cloathes woulde be soule.  
Now therefore, as of lightest meates  
and meates agreeing best,  
They oft and litle giue them, so  
the infants tender best  
In teaching should be framed like:  
your selfe (Philopas) may  
The example best apply, so; I  
haue something else to say.  
You looke (I know) that I shoulde teach  
what things do best pertayne  
To childrens wittes : what first to learn  
which onelye both remaine  
At this time to be handled here.  
this hie;lie therefore knowe,  
That loue vnto the lattine tongue  
in childehood first should growe,  
With vse thereof, which easily  
without great studies care  
To children comes : but hardely when  
the same moze aged are.

A compendious forme  
Whereto (as hath bene sayde befoze)  
the fables doe invite  
With moꝛall sawes in covert tales :  
whereto agreeth rite  
Fine Comedies with pleasure sawst,  
which (as it were by play)  
Doe teache vnto Philosophie  
a perfit ready way.  
Then sentences and proverbs choise  
and Apothemes of men,  
Wherin greate wisdomes restes, wherin  
great learning-aye hath bene.  
Which fables and which comedies  
they better farre shall learne,  
If once they know the arguments,  
and summe thereof discern.  
The names of Trees, of plants also  
and names of monsters straunge,  
With natures of them finely taught,  
doth cause their mindes to range,  
To seeke abroade for farther sight  
with longing mindes to know (besides  
Where this beast liues, where that birde  
where this straunge tree doth grow.  
In fine, it helpeth very much  
the lattin tongue t'attaine,  
To associate such with whome good skill  
in lattine doth remaine.

Quoy



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of education.

Anoyding still as rockes and clyffes.

soyle barbarous wordes to name

No latin rather lette them speake  
than so to speake the same.

And here concluding, this I note,  
that in the first degree

Of teaching, this aboue the rest  
must well aduerted be.

That, whatsoeuer pleasaunt is,  
what thing so euer eake

Is easie to be vnderstande,  
that childzen best doe lyke.

For surely as it is absurde  
to looke for grapes in spring,

In haruestt else to looke for Rose  
or such like blooming thing :

So scholemaysters must well adapt  
such thinges as they shall teache,

Unto their childes capacity :

so as the same may reache

And it conceyue, with firme delight :

for pleasure profits much,

And nothing else but pleasure may  
allure to learning such :

So as na'thlesse we carefull be  
to anoyde all balddie rimes

And wanton lectures of Poets bayne  
that teache them filthye crimes.

Good stories from the Bible charge

and

A compendious forme  
and from some ciuill style,  
As Quintus Curtius, and such like  
to reade them otherwhile.  
Where though by iust degree of skill  
from reading shall succede  
As eke of congrue vse of speech  
a seemely forme indede  
Of writing well: which naythelesse  
is difficile: but so,  
As by the masters skill the same  
may farre more easie grow.  
Rewardes he must prescribe for such  
as shall performe their charge:  
But such as neyther mylde request,  
nor prayse nor promise large  
Can bring to better forme of ski.  
with those, this practise he  
must put in vze: that is to wete  
though they vnlearned be,  
To make them thinke and yet beleue  
themselues to be of might  
To encounter with the better sorte,  
and put the same to flight.  
And euer more we must auoyd  
to enioyne them thinges to harde,  
Or thinges not needefull to be taught  
or thinges that may be sparde. (plet)  
For (Lorde) how are their mindes per-  
how troubled will they be

When



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of education.

When thinges they cannot vnderstande,  
thzough much obscurity :

But though that something of it selfe  
some hardenelle doth containe,  
Yet may the maysters policie  
make easie that againe.

Foz like as good phisitions that  
doe bitter potions make,  
With something swete doe smere the pot  
that infants so may take

The Potion that they would haue drunke  
whereby they are alorde

The same to drinke, which else to doe,  
they coulde not be procure :

Euen so the skilfull mayster ought  
to deale in eche respect :

Things difficult with ease to teach  
and leysure to direct.

And yet we may not too much  
mistrust our childzens strength :

Foz what they cannot learne at first,  
that learne they at length.

Though strength they haue not as an Ox  
yet as an Ant they haue :

And oft vnto the Elephant  
the little Flye doth scath.

Concept doth chiefly hurt a childe,  
where if you make but play

Of things that you shall teach him, then

Con.

A compendious forme  
Concept doth neuer fraye,  
That one and onely scruple now  
remaines to be discust,  
Which many one full fondely doe  
against all reason thrust.  
They say the profite is so small,  
that childezen doe obtaine  
Before the same be five yeres olde,  
that labour is in vayne,  
And cost ill spent that is bestowde  
to bring them vp to booke.  
But these men which will this object  
these rather seeme to looke  
More straightly to the parents purse,  
and more to spare the paine  
Of maisters, then to well respect  
their little childzens gaine.  
But graunt the profite be but small  
admit it small in deede:  
Take rather small than nothing yet,  
so; thats the wisemans reede,  
And slender howsoeare it be  
that that same age shall gaine,  
Yet this aduantage be you sure  
shall thereunto remaine:  
That greater things they shall atchieue  
that yere, wherein if they  
The smaller things had erst not leard  
they on the same shoulde stay.



of education.

I neede not here repeate againe  
that certaine thinges we see  
In infantes age farre better learnde  
than when they greater bee.  
And graunt we that they trifling are  
and thinges of slender skill.  
Yet they such tryfles first atchaunce  
that greater thinges fulfill.  
The painfull Crafts man makes account  
euen of the smallest coyne,  
For why in time, to that same small,  
he greater stoze both ioyne.  
The Goldsmithes rise ere breake of day,  
befoze they well can see,  
To winne some time befoze hand still,  
(though nere so small it be)  
The Plowman sometimes doth not stick  
on dayes that holpe seme  
To binde his sheaues, to shooke and oft  
to set a worke his Teeme.  
And shall we way so; nothing then  
the losse of five yeres time?  
Shall we so bange on harder age,  
that we neglect the prime?  
When as thers nothing halfe so rich  
as time, no; halfe so good  
As learning is: oh nothing may  
so high be vnderstood.  
Here here Philopas, here should men  
most

A compendious forme  
most nēerely pinch and spare :  
Euen here (I saye) for losse of time,  
shoulde be their chiefest care.  
The husbandeman hath good regarde  
that no part of his grounde  
Doe lye vntilde : for loke what pēce  
vnfit for grayne is founde,  
That he with Diers sets and plants,  
Or else to pasture layes :  
And one way or another still  
he fruite thereof doth rayse  
Shall we permit the best part then  
of all our time to flytte  
Without all learnings profite had :  
without increase of wittc ? (solwe)  
Few fallowd grounde must needes be  
with some one kinde of seede,  
Or else (euen of it owne accorde)  
it brings forth noisome weede.  
Like so the tender Infants minde,  
except the same be taught  
With good pzecepts, it will bring forth  
the thing that's mēerely nought.  
The minde doth eyther good things yelde,  
if good therein be solwe,  
Or if thou nothing sow therein,  
with vice tis ouergrowne.  
And surely be not smally gaynes,  
that vice can well eschewe :

And



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of education.

And he that shuts forth vice doth not  
to vertue least accrewe.

What? wilt thou know how much it helps  
t'instruct a childe betime?

Why, then behold thou Ouid well:  
marcke Lucan in his prime.

Vrsinus but cleun yeres olde,  
so wonderfull was founde,

That straunge it is to make report,  
how farre he did abounde

Great Alexander in his youth,  
even all the partes attaine

Of wisdome and Philosophie:  
and with the same had gaynde

Such perfite soyme of eloquence,  
that had not kingdomes pryde

Withdrowne his mind from studies care  
no man could haue denyde

But that amongst Philosophers  
(the chiefe of them then).

Not seconde but the very chiefe  
accounted he had bene.

But here to fine this long discourse,  
your selfe Philopas I

Will haue to witnesse all such thinges  
as carst haue passed by.

I Consider well what portion and  
what deere possession eke

A sonne is: and how fittingly

*Epilogus.*

mans

A compendious forme  
mans minde doth knowledge seeke.  
How waygbtie education is,  
what hablenesse is founde  
In tender childes capacity:  
what quicknesse doth abounde.  
How easily the same doth learne,  
how Nature giues consent:  
And how they profite most when they  
to learned men are sent,  
And vnto such as gentle are,  
which teach them all by play:  
Things easie first, and harder things  
when harder things they may.  
To these things adde how deere and of  
what waight our time should be:  
How much it helps to teache betimes,  
what fruite thereof we see.  
Hesiodus doth flytting call  
the wandring age of man:  
Whose youth is busy, and whose age  
is quite from learning gon.  
These things if thou shalt well obserue,  
six yeres, shall not be seene  
Nor yet three yeres befoze thy sonne  
which heretofore hath bene  
Neglected (as to this intent)  
shall eyther learning gaine.  
Or else be well preparte at least,  
good learning to obtayne.

FINIS.

hoc: incipit: finis: non: in:



hoc: in corruptam: fex: cius: non: in:  
manita: bilerit: omnes: pntatores: in:  
Ego: autem: annuncio: in: scribunt: a:  
in: deo: iacob: Et: oia: omnia: pro:  
confringit: et: exaltabitur: omnia:  
**D**ominus: in: iuda: deus: in: israel:  
nisi: uenit: eius: Et: finis: est: